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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MAY 30, 1840. NO. 1026.---VOL. XIX.—NO. 22.

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE SABBATH.

What regard should we as Christians pay to the observance of the Sabbath? Has it ever been abolished? Was its continuance designed to cease, at the introduction of Christianity? Our Savior has not commanded or directed us to give it up, he has only taught us to redeem it from the formality and heartlessness, with which the Jews regarded it. He undoubtedly wished his followers to take the day and hallow it by their worthy observance of it; by consecrating it to the great principles of love to God and love to man. Our Savior would not have us sit down in idleness or superstitious gloom, but would have us make it the best day of the week. The early Christians did not understand that the Sabbath was to be given up. They took it, and in holy gratitude converted it from the Jewish Sabbath into the *Christian* Sabbath, thus making it for ever a weekly-returning remembrancer of their Lord. They wished to preserve this day, that by its holy associations it might be ever exerting a purifying and elevating influence.

What does observation show us in regard to the influence of the Sabbath? It shows what reason would teach us to expect, that it is of inestimable value. For what else could we suppose to be the influence of a day, set apart week by week for the express purpose of aiding progress in holiness? In how many instances do we see the most lamentable effects following from a neglect of the day? It is a fact which has been often noticed, that the disregard of the Sabbath is not a single, isolated evil, but one followed by a most dismal and desolating train of evils. It is said that the boatmen employed on the Erie Canal, of whom there are many thousands, are a profane and degraded class, and that their mournful condition is attributable almost wholly to their unceasing occupation on the Sunday. How much of the crime and dissipation prevalent in the West and South West of our country is owing to this same cause, disregard of the Sabbath? These are but single instances, where innumerable might be brought. If the influence of disregard of the Sabbath is such, what is the duty of Christians?

Let us consider some of the reasons why the observance of the Sabbath is of value. In the first place, it is a check to the tide of worldliness which is continually sweeping over the mind. It presents a barrier to the flood and drives it back. It reminds us of the solemn subjects, which concern our everlasting welfare. It is a duty sacred to the highest and purest purposes. It is hallowed by the memory of the life and teachings of the Savior. It is a guide ever pointing towards heaven. How then should it be observed? Evidently, by paying a sacred regard to its purposes. 'The Sabbath was made for man' said Jesus. For *man*, not for the money-getter. When our Lord visited the Temple, and saw that it was profaned by being made a place for business and gain, his spirit was deeply moved, and he said, 'my house shall be called the house of prayer, but ye have made it a den of thieves.' Would his language be less strong, if now he saw any of his professed followers profaning the holy Sabbath into a day for getting worldly gain?

'The Sabbath was made for man.' How for man? Certainly not for the physical nature of man. It was designed to give rest to the wearied, but this is only preparatory to something farther. It designs to rest the body, in order that the higher nature of man may be improved. The Sabbath was instituted for man, and therefore must be used for man's improvement. How can it be so used? The two great principles, which demand to be called out in man's breast, are love to God and love to man. To develope these then should be the great purpose of the Sabbath. How shall love to God be cherished? Evidently by holy meditation and prayer. Hence how clear the duty of Christian meditation and prayer in order to make vivid and glowing his love of God, and in as far as he omits these, he is false to his duty. The other great principle, which the Sabbath is designed to quicken, is love to man. How is this feeling to be cherished? By reflection upon our fellow beings, their virtues, their friendships, their joys, their sorrows, and all things which concern men. And in addition to mere reflection, by active exertion for the good of men, not only for their bodies which are to crumble soon, but for their souls which are to keep the eternal Sabbath for which our earthly Sabbaths are preparatory. Hence result our obligations to do the most in our power for our fellow-beings, our obligations to be seeking opportunities at home and abroad for their improvement. Hence the duty of engaging in Sunday schools. Here then we have the various duties of the Christian in regard to the Sabbath, his obligations to do the most in his power towards quickening his love to God and to men, and to aid others in cherishing the same feelings. If this be correct, how plainly it becomes our duty to omit on the Sabbath any objects or actions which interfere with these high purposes. And not only on the Sabbath, but on those hours which usher it in. How idle is it to hope that we can have the holy feelings suited to the Sabbath, if our minds are thrown into a whirl of thoughtless gaiety and worldliness by the pleasures and dissipations of Saturday evening, carried as they sometimes are into the hours of the Sabbath morning.

The last number af the Monthly Miscellany contains a piece by Mr Ware from which the following extract is made. David Ellington says, 'It is only last week that Mr Hertson, on returning from the city, was telling me of what took place there lately. A great party was given on Saturday evening, where were dancing and other amusements till after midnight. The street was crowded with carriages, and the noise and confusion interrupted the repose of the whole neighborhood. And who do you suppose were guilty of this indecency? Who were they that committed this outrage on the feelings of the sober people of the city, and the established manners of the place? Why, you would suppose of course it could only be the merely frivolous and worldly, who hold in scorn all serious things. And so I said to Mr Hertson. But no, he said there were present many persons of respectable standing, church-going people, who counted themselves good Christians, communicants, who professed to love the institutions of religion, and to be desirous of their good influences.'

How plain is our duty, how strong are our obligations to observe the Sabbath. As Christians, as children of God we are to keep holy its hours. If we regard not the day, we are false to our duty, we do a deep wrong not only to our Father, to whose love and honor it should be dedicated, and to our Savior whose triumph over death and the grave it commemorates, but also to our fellow-men. Great will be our remorse, if by any negligence or carelessness we aid in introducing those unholy Sabbaths, which are a desolating calamity to a people.

H. H. J.

REVIEW OF THE DAY.

An ancient said, 'The reflections of the night are deepest.' And it has been observed, that David, in the nineteenth Psalm, ascribes speech to the day, and wisdom to the silent night. It is an excellent advice of Pythagoras, and the verses that contain it, do indeed deserve to be called *golden*, 'That we should not allow ourselves to go to sleep, till we have seriously revolved the actions of the day, and asked ourselves, What have I done amiss? What good have I done, or neglected to do? that so we may reprove ourselves for what has been wrong, and take the comfort of what has been as it ought.'

Mr Rowe's translation and paraphrase, is as follows:—

Let not the stealing god of sleep surprise,
Nor creep in slumbers on the weary eyes,
Ere every action of the former day
Strictly thou dost and righteously survey.
With reverence at thy own tribunal stand,
And answer justly to thy own demand,
Where have I been? In what have I transegressed?
What good or ill has this day's life expressed?
Where have I failed in what I ought to do?
In what to God, to man, myself, I owe
Inquire severe, whate'er from first to last,
From morning's dawn till evening's gloom has past.
If evil were thy deeds, repenting mourn,
And let thy soul with strong remorse be torn.
If good, the good with peace of mind repay,
And to thy secret self with pleasure say,
Rejoice, my heart, for all went well to-day.

For the Register and Observer.

YE MUST BE BORN AGAIN.

But think not that ye must passively await the time. No analogy can be perfect in every respect, and the spiritual birth though resembling the natural birth yet differs in this, that the infant at birth is almost a passive and unconscious subject, while in the spiritual birth the soul is active and delivers itself by its own exertions. If you were to be but passive subjects why should Jesus tell you that you *must* be born again. Does not this very declaration imply that it is incumbent on you to strive to bring the event to pass? But perhaps time is wasted in proving that you are not to be passive in the new birth. The difficulty probably is that you do not see the necessity of a new birth at all. If you had a firm conviction of the truth that you *must* be born again, you would soon be active in struggling after regeneration. But you think most probably that you need no change. Ah, say you, the Savior spoke of unbelieving Jews and idolatrous heathen. They must be changed to be sure, but we who have been educated in a Christian land and brought up by pious parents need no change. If you have been brought up to love God and to follow the steps of Jesus, you need not to be born again, it is true. For you have already been twice born. As your mind has grown and your soul developed its powers, they have been brought out into light and trained to action, and you are now living the spiritual life. But if you have been brought up in merely the forms of religion, and having only its form have not within the power of godliness, the fervent love to God, the firm faith in Jesus, the warm charity towards men, then you have not life within you. You need regeneration as much as the ignorant and vicious. Mark, I do not say you need as great an alteration, but you as greatly need the change. For except ye are born again it is impossible for you to enter the kingdom of God, be ye as well clothed in your outward religion as ye may. If ye have not the spirit of Jesus ye are none of his. Ask yourselves then my readers, whether you have any of the spirit of his devotion, any of his anxiety to do good. Do you as he did, make it your chief concern to do your Father's will? Or is your heart bound up in selfish feelings? Are you living in neglect of prayer, thankless to God for his mercy, indifferent to the love of Jesus, unmindful of approaching death and judgement? If so there is no life in you. Ye have not entered into spiritual life, nor can you in such a state enter into the kingdom of God.

The natural man, the man whose only light is nature, is selfish. His thoughts are for himself, and confined to this world. His chief anxiety is for the pleasures of life, nor is he wont to reflect much on the uncertain continuance of life. Wealth, honor, love of friends, sensual enjoyments, or the indulgence of literary taste, these are his highest aims. But when the light of Truth breaks upon him, when his eye is open to behold the realities of Religion, when he puts confidence in Jesus as a Teacher sent from God, then he is ushered into a new life. The present is no longer the only real world to him, nor is self the only being to be cared for. Nay, the present fades from his sight and the future world is to him the only real abiding place; while self is forgotten and the happiness of others is cared for like his own. The attainment of a holy character, the redemption of men from sin, the spread of the kingdom of Jesus, the promotion of the glory of his Maker, these are now his aims. How can he come to make these his aims instead of those, unless by so complete a change of character as can properly be compared to a new birth? Without such a change it is impossible to enjoy the privileges and hopes of a Christian. Reader, if the change has not been wrought in you, rest not till it has. Struggle manfully against your own curruption, pray for delivarence, and God will give you favor, aid and support you, and bring you into life eternal. E. N. P.

THE RAVAGES OF INTEMPERANCE.

BY EDWARD EVERETT.

In the first place, there is the shameful abuse of the bounties of Providence, which, after making the substantial provision for the supply of our daily wants,—after spreading out the earth, with its vegetable stores, as a great table for our nutriment and appointing the inferior animals for our solid food, was pleased,—as it would seem, of mere grace and favor,—to add unnumbered cordial spirits to gratify and cheer us,—sweet waters and lively spices,—to fill the fibres of the cane with delicious syrups, the clusters of the vine, with its cooling juices, and a hundred aromatic leaves, berries, and fruits, with their refreshing and reviving essences:—and even to infuse into the poppy an anodyne against the sharpest pains our frail flesh is heir to;—I say it is the first aggravation of the sin of intemperance, that it seizes on all these kind and bountiful provisions, and turns them into a source not of comfort and health, but of excess,—indecently reveling at the modest banquet of nature, shamefully surfeiting at the sober table of Providence, and converting every thing that has life and power, alike the exhilarating and soothing, the stimulant and the opiate, into one accursed poison.

Next come the ravages of this all-destroying vice on the health of its victims. You see them resolved, as it were, to anticipate the corruption of their nature. They cannot wait to get sick and die. They think the worm is slow in his approach, and sluggish at his work. They wish to reconvert the dust before their hour comes, into its primitive deformity and pollution. My friend, who spoke before me, (Dr Pierson,) called it a *partial* death. I would rather call it a *double* death, by which they drag about with them, above the grave, a mass of diseased, decaying, aching clay. They will not only commit suicide, but do it in such a way as to be the witnesses and conscious victims of the cruel process of self-murder; doing it by degrees, by inches; quenching the sight, benumbing the brain, laying down the arm of industry to be cut off, and changing a fair, healthy, robust frame, for a shrinking, suffering, living corpse, with nothing of vitality but the power of suffering, and with every thing of death but its peace.

Then follows the wreck of property—the great object of human pursuit; the temporal ruin, which comes, like an avenging angel, to waste the substance of the intemperate; which crosses their threshold, commissioned, as it were to plague them with all the horrors of a ruined fortune and blasted prospect; and passes before their astonished sight, in the dread array of affairs perplexed, debts accumulated, substance squandered, honor tainted,—wife, children cast upon the mercy of the world,—and he, who should have been their guardian and protector, dependent for his unearned daily bread upon those to whom he is a burden and a curse.

Bad as all this is, much as it is, it is neither the greatest nor the worst part of the aggravations of the crime of intemperance. It produces consequences of still more awful moment. It first exasperates the passions, and then takes off from them the restraints of the reason and will; maddens and then unchains the tiger, ravening for blood; tramples all the intellectual and moral man under the feet of the stimulated clay; lays the understanding, the kind affections and the conscience, in the same grave with prosperity and health; and having killed the body, kills the soul!

Although we have al eady trespassed on the patience of our readers, we cannot dismiss this part of the subject without craving their indulgence a little longer. We are much concerned to witness the spirit of intolerance that pervades many recent publications. If the uniform course of experience can prove any thing, it is that the extension of any particular frame of church government will of itself contribute little to the interests of vital Christianity. Suppose every inhabitant of the kingdom were to return to the bosom of the establishment tomorrow, what real accession would be gained to the kingdom of Christ? Is there any magic in the change of a name which can convert careless, profane, irreligious dissenters into devout and pious churchmen? The virtuous part of them do honor to the Christian profession in the situation they occupy at present; and for the vicious, they could only infect and disgrace the community with which they proposed to associate. What means this incessant struggle to raise one party on the ruins of another? this assumption of infallibility, and the clamorous demand for the interposition of the legislature, which we so often witness? If the writers to whom we allude will honestly tell us they are apprehensive of their 'craft' being in danger, we will give them credit for sincerity; but to attempt to cover their bigotry under the mask of piety is too gross a deception. Were the measures adopted for which these men are so violent, they would scarcely prove more injurious to religion than to the interests of the established church; to which the accession of numbers would be no compensation for the loss of that activity and spirit which are kept alive by the neighborhood of rival sects. She would suffer rapid encroachments from infidelity; and the indolence and secularity too incident to opulent establishments would hasten her downfall. Amid the increasing degeneracy of the clergy, which must be the inevitable effect of destroying the necessity of vigilance and exertion, the people that now crowd the conventicle would not repair to the church: they would be scattered and dissipated, like water no longer confined within its banks. In a very short time, we have not the smallest doubt, the attendance at church would be much less than it is now. A religion which, by leaving no choice, can produce no attachment,—a religion invested with the stern rigor of law, and associated in the public mind and in public practice with prisons, and pillories, and gibbets,—would be a noble match, to be sure, for the subtle spirit of impiety, and the enormous and increasing corruption of the times. It is amusing to reflect what ample elbow-room the worthy rector would possess; how freely he might expatiate in his wide domain; and how much the effect of his denunciations against schism would be heightened by echoing through so large a void.

'Hic vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit.'

The Gallican church no doubt looked upon it as a signal triumph when she prevailed on Louis the Fourteenth to repeal the edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals—where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it when there was no lustre of Christian holiness surrounding her; not for learning, when she had no longer any opponents to confute or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious as she pleased; and, amid the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents was like the small extension of length a body acquires by death: the feeble remains of life were extinguished, and she lay a putrid corpse, a public nuisance, filling the air with pestilential exhalations. Such, there is every reason to believe, would be the effect of similar measures in England. That union among Christians which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably; to turn their chief attention to points on which they agree; and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God and an exclusive desire of discovering his mind, will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the spirit of Christ would prevent them from converting every incidental variation into an impassable boundary; or from condemning the most innocent and laudable usages for fear of symbolizing with another class of Christians—an odious spirit, with which the writer under consideration is strongly impregnated. The general prevalence of piety in different communities would inspire that mutual respect, that hearfelt homage for the virtues conspicuous in the character of their respective members which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.

To this we may add, that a more perfect subjection to the authority of the great Head of the church would restrain men from inventing new terms of communion, from lording it over conscience, or from exacting a scrupulous compliance with things which the word of God has left indifferent. That sense of imperfection we ought ever to cherish would incline us to be looking up for superior light, and make us think it not improbable, that in the long night which has befallen us, we have all more or less mistaken our way, and have much to learn and much to correct. The very idea of identifying a particular party with the church would be exploded; the foolish clamor about schism hushed; and no one, however mean and inconsiderable, be expected to surrender his conscience to the claims of ecclesiastical dominion. The New Testament is surely not so obscure a book that were its contents to fall into the hands of a hundred serious, impartial men, it would produce such opposite conclusions as must necessarily issue in their forming two or more separate communions. It is remarkable, indeed, that the chief points about which real Christians are divided are points on which that volume is silent—mere human fabrications, which the presumption of men has attached to the Christian system. A larger communication of the Spirit of truth would insensibly lead Christians into a similar train of thinking; and being more under the guidance of that infallible Teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one communion would probably be productive of much mischief: it certainly would do no sort of good, since it would be the mere result of intolerance and pride acting upon indolence and fear.—*Robert Hall.*

THE GRAVE OF RACHEL.

When Jacob had returned from that holy place, where, in his youth, God had once revealed himself to him and he had beheld the heavens opened, his heart was filled with joy; for Jehovah had confirmed his covenant with him anew. But a bitter affliction awaited him. Rachel the love of his youth, died, in giving birth to her second son. When she felt her soul departing from her and saw that she must die, she collected all her waning powers, kissed the child, called it Benoni, the son of pain, and died.

When she appeared before the Eternal she wept and thus spake: Grant me, O Father, my first petition here at thy throne. Suffer me sometimes to behold my loved ones from whom thou hast separated me, that I may comfort them in their sorrows, and wipe away their tears.'

'Thrice shalt thy wish be granted unto thee,' said the Almighty; 'Thrice upon the earth thou shalt behold thy children, yet their tears thou canst not wipe away. She descended the first time and found the aged Jacob, mourning in anguish for her two sons. 'My grey hairs' cried he 'will go down to the grave; with sorrow will I turn me to the dead, for of Benoni also will ye now deprive me.' Sighing she ascended again to heaven, and there remained until at a distant period her husband and her sons when they had departed from the earth, came and gladly related to her how sweetly their sorrows had all been turned into joy. She dried her tears and long after this descended a second time upon her grave. There she beheld her children driven in misery, as a man drives the senseless herds. Every thing she found desolate, not even her grave was spared. A long time she remained upon the desert grave and there wailings from invisible lips, were long heard.

A third time she descended, when in Bethlehem, was flowing the blood of innocent children. Their mothers were weeping, and upon her grave, Rachel wept aloud, 'They are no more—they are no more!' and long upon that grave was heard the weeping lamentation, 'They are no more.' When she returned to heaven, 'Rest now my daughter,' said the All-Merciful, 'and torture thy heart no more with the sorrows of thy children. The way of mortals leads soon into a valley where lamentations alone resound, but soon, when that valley ends, the lamentations will become songs of praise. Trust thy children to me, for they are mine also; thy heart is not made to bear, but to soften the destiny of the earthly born.'

Tranquilized the spirit of the beautiful Rachel remained henceforth in Paradise. She inquired indeed of each successive comer, concerning her accomplished fate on earth, but she never again returned to her grave, upon which the wailings of her maternal heart have long since ceased. That burial place is silent, and Rachel rejoices with her children in eternal rest.—(Translated from the German of Herder for the N. Y. Christian Messenger.

THE TIMES AND MODES OF EXERTING MORAL AND SPIRITUAL INFLUENCE IN SCHOOLS.

Such teachings might be introduced more or less directly at all times. For instance, in the study of geography, suppose a scholar were reciting a lesson on Greenland, how aptly might the teacher speak of the wild deer who live there, and ask the children where they imagine these creatures find food amid those perpetual snows; and then tell them of the delicate moss which grows beneath the surface. In speaking of Africa, he might allude to the foot of the camel, as adapted to the desert sands; and thus, with every place on the face of the earth, the child might associate some new evidence of God's goodness and wisdom. At times, the seasons and their varied peculiarities might be spoken of. Bring in flowers, or a bird's nest, pick up a feather, or a straw; indeed, nothing can be found but what may suggest some important spiritual lesson, and serve as a text book for natural and interesting remarks.

Or, further, suppose a boy happens to find something in the street, and you say you wish to ask all a question. 'I should like to have you give me your opinion on this subject;—James Smith found a dollar, and he said, 'I'm glad I've found it, for I shall give it to my mother to buy wood.' 'You ought not to do that, says Richard, because it is not yours.'—'And what makes you say so?' says James, 'for I found it, and William Jones found sixpence the other day, and he said, 'finders are keepers;' and besides, my mother wants wood, and I heard heard her say, this morning, she had no money to buy any.' Now, scholars what should you say ought to be done? Ought James Smith to keep that money? What, reasons can you give, why he should not?'

Here the scholars might give their opinions, and then the teacher might give his. He might go into the principles of the thing, and he might close by showing that this money perhaps belonged to such or such a one; for instance, James Smith, by making inquiry, might find that the money belonged to a poor girl, the child of a widow, and that it was the pay for making so many shirts, and that she intended to purchase with it some conveniences for her sick mother. Or, again, conscience may be spoken of, and questions put to the scholars. Do infants have conscience? Do the bad? Does the conscience ever sleep? Does it ever die? Have you ever felt it? Have you ever read about it? Can you tell any stories or facts about it? Will it go with the soul to another world? and so on.

Or, the teacher may go upon more philosophical ground, and show the child the influence of the Inward and the Outward; show him, that every man makes his own world; that as a man thinketh, so is he, and so is all that he looks upon.

Here is a tree bearing fruit, and three men stand near it.—The first man smacks his lips, and says, 'delicious fruit!'—thinking of nothing but his own appetite. The second admires its beauty, and exclaims, 'how splendidly the fruit hangs among the green leaves, while the blue skin shines through the branches!' 'How good and how beautiful!' says the third. 'I thank God that he thus mingles beauty with use, and strives to make children happy. There is a neighbor round the corner, who has been quite ill this three weeks. I will try to purchase some of that fruit that I may take it to him.'

Here is the man of appetite, the man of taste and the man of devotion and benevolence. They all look at the same tree, do they not? and yet they have as different feelings as if looking at three different trees, in so many different planets. And let these three men go all over the world, and gaze at the same objects, and all the while, they see things in as different light as if in three different worlds.

Or, again; two men live in a valley, full of singing birds and luxuriant foliage. One loves God, and filled with calm joy, feels as if in a paradise; the other has, in this very place, committed a murder; to him it is as a hell. The music stings his ears. The foliage is spotted with blood, and the sighing wind sounds like the gasp of the dying. These men stand in the same valley, yet the one sees beauty; the other gloom;—the one is happy, the other wretched. This is the power of the Inward over the Outward. *This* is every man's making his own world. And so always with the virtuous and the vicious; the one says, 'Who can show us any good?' the other exclaims, 'The earth is full of His riches.'

Thus you may take a thousand questions, and unfold them to children, and awaken thoughts that will never perish.

I would have teachers study the heart, and endeavor to implant right motives—to go to the very root and establish sound principles.

Outward goodness is a mere shell. It is the shadow of a shade. There must be something within, or it has no substance. Such goodness will only follow religion, like one of John Bunyan's characters, while she wears her silver slippers. Such goodness falls in the hour of temptation. It reminds one of the Oriental tale Lord Bacon tells of, where a cat was changed to a lady, and she did very well, and behaved very lady-like, till a mouse ran through the room, when she was down on hands and feet, and chased it. So with children; if their goodness is only an outward thing, when temptation comes, they will down and follow. Give them right motives, sound principles, and they will be firm. In after life, the dashing waves of affliction may howl around them, but they will stand serene amid the tempest.

Luther once said, 'Men are not made truly righteous by performing certain actions which are externally good, but men must have righteous principles in the first place, and then they will not fail to perform virtuous actions.'

The true teacher will strive to enlighten the conscience, and set before the scholar motives that will endure; to awaken feelings of honor, a love for truth, and a supreme desire for the highest excellence.

Some may say, 'this sounds well, and may be very true in the abstract; but in our schools, such a state of things could not be brought about.' I am aware that there are great difficulties. But what is good in theory, we should strive to make good in practice. Besides, much of what has been spoken of, has already, in some schools, been put in practice. In one of the public schools in this city, it is not uncommon for girls, who in moments of thoughtfulness, have committed faults, to go up, after the school is over, and voluntarily give information concerning themselves, to the teacher.

In this, their only reward is a feeling that they have acted honorably, for they are marked, and thus suffer in rank. At other times, when certain scholars have been reproved, others have, from a sense of right, held up their hands, and, when called upon, stated they had, during the week, committed the same fault, and they felt that they, in justice, must suffer also.

At one of the private schools, where there is an interesting group of little girls, whose teacher diffuses a spiritual influence through all that she does; it is her custom, at the close of the quarter, and especially on the last day of the year, to tell each scholar what she considers her particular failing; and what she hopes each one will strive to amend during the year. These are always occasions of interest, and she has found them to be productive of good. In this school, was a little girl about eight years old. She was a child of great natural ability, kind-hearted, and of great strength of purpose; but she had no control over her feelings. Naturally of a nervous temperament, the least thing excited her, and caused her to fall into the most violent passions. She would stamp with anger, and for a time, appeared unconscious of what she said or did. On the last day of December, as the teacher in turn addressed each scholar, 'Oh, what good things,' said she to her, 'I should hope of you, if you did not yield so to your feelings. How I wish before the close of another quarter, you may have learned to control your temper, for this destroys your own happiness, and that of all those around you.'

She made no reply, but seemed deeply affected. The next morning, it being new year's day, many of the scholars came running in with some little offering of affection. This little girl stood looking at them for a moment, and then throwing her arms around her teacher's neck, she whispered, 'I have no present to bring you, but I bring something which I know you will like as well.' 'And what is that?' said the teacher. 'A firm resolution to govern my temper,' was the reply; 'and I know I shall succeed, for I am not trying in my own strength; I have asked God to help me.'

From that day until the close of the quarter, not once did that child give way to her temper; and although the blood would often rush to her cheek, and the tear start to her eye, yet she resolutely controlled every expression of passion.

Objections arise in the minds of some to the spread of moral, and spiritual influences in our schools. They fear the school will become sectarian. But, can we not distinguish between our own doctrinal views, and the vital spirit of Christianity, the universal soul of religion? I suppose that all could unite in singing the hymn the angels sang at the birth

of Christ, and all could listen to such sermons as our Lord's sermon upon the mount.

It seems to me that any intelligent teacher could speak upon ten thousand subjects, without betraying to what sect he belonged. He could speak of all the Christian graces—of the power of prayer—of the love of God—of the beauty of holiness. He could, with his whole soul, urge them to be pure in heart, and to hunger and thirst after righteousness. He could speak of the beautiful and sublime truths of ethics, and natural religion. He could instruct the young in all the duties they owe to society. He could teach them, while developing their intellectual nature, the importance of strengthening their higher powers, and keeping their lower propensities in subjection.—While all nature is one vast laboratory, full of wonders, while all history is one interminable crowd of good and and bad examples, while the human soul is gifted with such hopes and fears, passions, and aspirations, the teacher surely will have ample scope, without touching upon his own doctrinal opinions. Let him speak of love to God, and good will to man, and then, without infringing upon private views, he will be to them what the Law was to the Jews—'a school master to bring them to Christ.'

The name of God is whispered in the wind, woven in the leaves, crystallized in rocks. Every thing speaks of Him, from the grain of sand to rolling planet. Why then, in a universe so vocal with the praise of God, should the teacher *be dumb*? Why, when the meanest reptile that crawls in the dust of the earth bears witness to the goodnes of Jehovah, should the teacher, gifted with speech, remain silent? Shall he speak of the law of gravitation, as if it were a law by itself? of Nature, as if Nature were all. The wide world is God's presence-chamber—the laws are his will, and Nature is his work. Let the child see that the teacher feels this; let the teacher bow down with awe, and the child will bow down also.

Then will the teacher feel that he has room for the highest powers of his nature. Then will he reverence his profession. Then will he go among his fellows and feel not one whit abashed. Among merchants, and artists, and ststesmen, he will walk erect.

Then will the humblest teacher of the most humble school feel a joy in her vocation. Though she is poor, and her children are poor, her work is a noble work, and not only honorable, but blessed before God. Though her little flock should be collected from garrets and cellars, though the children are clad in the coarsest garb of poverty, they are the lambs of the Great Sheperd, and may be made worthy to be numbered with the first-born of the church, and prepared to become fellow citizens with the saints forever.—*Waterston's Lecture.*

The Christian's burden is like the wings of a bird, which she carries, yet they support her in her flight to heaven.

That which satisfies the righteousness of God, may well satisfy the alarmed and afflicted conscience of the sinner.

Consistency in a Christian minister is mighty eloquence.

Prayer is nothing without earnestness and resolution. How can we expect that God should regard supplications, with which we are unaffected ourselves.

If the arrow of prayer is to enter heaven, we must draw it from a soul full before.

That religion which leads the soul to God, must be right.

The work of heaven should be done in the spirit of heaven.

Religion is a most cheerful and happy thing to practice, but a most sad and melancholy thing to neglect. The government of God in the soul is a government which regulates, but does not enslave.

There are three lights, of nature, of grace, and of glory. One great difficulty, that of the wicked's prosperity, which so perplexed Job, Daniel, &c., gives way to a single ray of evangelical light, which reveals a future life of reward and punishment—as the light of grace clears up difficulties which the light of nature could not, so will the light of glory clear up such as the light of grace cannot.

The experience of almost six thousand years hath testified the incompetency of every worldly thing to make men happy. But the practice and course of the world are such as if this were some late and sure experiment which (for curiosity) every one must be trying over again. Every age renews the inquiry after an earthly felicity.

Love is the diamond among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is white uniting all the colors.

Cruelty is too great an epicure to devour her food at once, but mumbles it to prolong her pleasure.

For the Register and Observer.

PARABLES FROM THE GERMAN OF KRUMMACHER.

The Rose.

'What a pity,' said a boy to his father, 'that the rose, when it has blossomed, does not bear fruit also, and so in summer return thanks to nature for the beautiful season of blossoms in spring. You call it the flower of innocence and joy—would it were the emblem of gratitude also.'

Then answered his father: 'Does it not contribute all its beauty to the adorning of the Spring? And in return for the dew and the sunbeam, that fall on it from above, it offers up its sweet perfume, and created for the spring, it perishes with it. Dear child, that gratitude is most pleasing which is silent and unostentatious, and how can innocence be ungrateful?'

The Astronomer and his child.

A very learned Astronomer had spent the whole night, observing the course of the stars. At morning he went into his house to salute his wife; he carried a roll under his arm, and his eyes were bright with inward delight, and deep satisfaction.

'Look here,' said he, and he opened the roll covered with a multitude of figures and signs all in confusion—'see here the fruit of a glorious night! What a science, which enables one to predict the courses of the countless hosts of heaven, from which they cannot wander neither to the right nor left, and to measure the height of the moon's mountains. And what a feeling to be master of such knowledge!'

As he spoke thus to the great amazement of his wife, his little son seized his hand, and said, interrupting him; 'Father, father!' But he said to the child, 'Be still, my son!'

But the little boy would not stop, but pulled his father, and cried; 'See, father!' His father turned round, and the little boy pointed to the clock on the wall, and said; 'I know already all the figures on the dial, and the long hand is now pointing at seven.' And the little boy nodded his head very gravely and looked at his father.

The mother laughed, the father also, and rolling up his paper he said; 'Truly the boy is my master.' J.

For the Register and Observer.

WORCESTER COUNTY SUNDAY SCHOOL SOCIETY.

The sixth Annual Meeting of this Society was held in Worcester, Thursday, May 21st. I send you an account of the meeting, as brief as I have time to make it, that our friends elsewhere, who are engaged in this cause, may know of our present state, and that the memories of those present may be refreshed.

And those who were present were not few in numbers, or cold in heart. Notwithstanding the evident approach of a Northeasterly rainstorm, the attendance of members seemed nearly or quite as large as is customary on these occasions. They came from places 20 and even 25 miles distant. There were probably 250 Sunday School Teachers present, besides other friends of the cause. In addition to some other friends from a distance who had been invited to be present, we were favored with the company of Rev. Messrs. Hall of Providence and Briggs of Plymouth who were returning from the Ordination at Northampton, and stopped to greet us and give us their friendly sympathy and aid. At 11 o'clock the meeting was opened at one of the public houses and the Annual Report was read by Rev. Mr Stebbins, Secretary of the Society for the past year. It gave an interesting account of the condition of the Sunday Schools—13 in number—connected with the Society. It stated the whole number of Pupils and Teachers connected with those Schools to be 2334. The Report is to be published.

After the reading of the Report, the election of officers for the year ensuing took place, and the company then moved to the large Hall of the Hotel where they found a handsome and abundant collation prepared and spread on tables decorated with flowers—the latter a circumstance which some will think it very well, others very needless, to mention.

At half past 7 o'clock public services commenced in the Second Congregational Meetinghouse. There was singing by the children, and then a fervent prayer by Rev. Mr Briggs, that 'they who are seeking to teach others religious truth may be themselves taught of God, that the truth might live in them and speak through them, and they be enabled to win souls to Christ.'

The discourse was delivered by Rev. Dr. Brazer of Salem from the text 'Work out your own salvation with fear and trembling.' It was a sermon of much power, and heard with deep interest. The writer of these lines took pretty copious notes with a view of writing them out for the Register, but finds that this notice would be extended, by so doing, to an inexcusable length. The main purpose of the discourse was to exhibit and illustrate the position that we are all in an important sense 'intellectually and morally the makers of ourselves.' *Effort*, continual and never ceasing, was declared to be man's duty. In the religious character, effort is not only a duty, but is itself success; 'to labor is to reap—to seek is to find.' The subject of Self-Training was thus before the audience; and the necessity of it, of 'Self-work,' in order to the attainment of any valuable end, was very lucidly and ably set forth.

Without this Self-Training, all direct instruction is of little worth—is in fact useless. It is necessary to *study* every truth which we desire to understand; there must be a 'grappling with the subject, as the patriarch wrestled with the angel, and refusing to let it go, till it grant the desired blessing.' All spiritual life and activity is derived from the free action of the soul. Every decided step to Heaven must be the soul's own work. The preacher declared he did not undervalue any of the means and aids to spiritual progress; but they must always be viewed *as* means. It is no more possible to make a man a Christian by sending him to Church, than it is to make a boy a ripe and sound Scholar by sending him to School. *Effort* is therefore not merely the Christian's *duty*; it is itself the religious life. And in this life there is only *one* fixed point, viz. the beginning; all else is constant, ceaseless progress.

It is an old error, said the preacher, that 'any answer is good enough for a child.' It is time this pernicious doctrine was exploded. No answer is good enough for a child, but the best. If no answer can be given, let the parent or teacher say so; they will then gain at least the knowledge of their ignorance—a most important and needful article of knowledge to all of us. In giving instruction, the mind is ever best reached through the heart. Awaken in a child a desire to learn, and you may be sure that he will be taught.

One parting suggestion was given 'to such as are bent on advancing the work of self-training in themselves or in others,' viz., 'Let none despair.'

This most imperfect view of a highly finished discourse is all that can here be given.

The meeting was then addressed—and parents in particular—by Rev Mr Hall of Providence. He spoke favorably, from what he had himself seen, of the utility of such gatherings as these semi-annual meetings of our Sunday School Society. He regarded them as a declaration of interest in religion, on the part of those who, with unabated zeal, come up to them from time to time. He spoke of the fear, which once was much entertained, that the sense of parental obligation would be weakened by the introduction and multiplication of Sunday Schools. Facts, however, those 'stubborn things,' have abundantly proved that an effect, precisely the contrary, has been extensively produced.

Rev R. C. Waterston addressed the assembled teachers in words which manifestly came from his heart, and most assuredly found their way to those of his audience. The numbers present, he said, when the weather afforded so good an excuse for staying away, indicated a lively interest in the cause, and was also a testimony rendered by each one to the value of sympathy in this work. He heartily responded to the doctrine set forth by the preacher, in his discourse before us; he would now present, as he was able, the counterpart to it, viz., the subject of influence exerted by one mind over others; and on this topic he spoke with great force and feeling. 'When' said he 'I remember such men as Parker; whose life was passed in the quiet but constant exercise of holy influence—like the pure stream which, in its noiseless but steady progress, waters both the little violets and the great oaks which grow upon its banks;—when I visit the community in which once he dwelt, and see his spirit still living and active there, I feel how true it is that a 'little leaven leaveneth the whole lump.' When I reflect upon such a man as Tuckerman, who, without splendor of intellect, or the power of native eloquence to aid him in his work, has yet left the impress of his soul upon a whole city, (and more than this might have been said) I cannot but feel grateful for the assurance it gives of the mighty influence on others which a truly devoted and pious spirit is able to exert. So it may be, to no small extent, with every one of you teachers; how vast is the influence you may have over the multitude of young minds and hearts which come to you in the confidence of youth. These teachers are the lay-ministry, the un-ordained (I had almost said the heaven-ordained) clergy, preaching to their little congregations from Sunday to Sunday, not of constraint, but willingly and from love. Let, then, each one of these teachers say—I will, God helping me, bring every one of these children to God, and to the knowledge of Christ: I will study the oracles of God, that I may bear divine nourishment to their souls,—and what might not be expected from such earnestness and determination.

Let the teachers reverence their work, labor calmly but diligently, and feel assured that if they are holy they may make others holy.—More was said by Mr W. to which not even an allusion can be made here.

Rev C. F. Barnard addressed the children of the Sunday School then present, and gave a short and interesting sketch of the life of a little girl with whom he had been well acquainted, and who was recently taken from this life. We were led to suppose the case a highly interesting one, and evincing an inclination unusual in so young a child for religious conversation and exercises. Whether in the city or country, her mind seemed strongly impressed with a sense of God's presence, and she took the greatest delight in communion with Him. This was declared to be 'the voluntary action of the child.' With all this, she was far from being of a sombre or gloomy spirit; she was on the contrary a gay and happy child. She was very conscientious. When she did wrong, she was frank to confess it, and prompt to repair it according to her ability. When once at school she had been whispering with a classmate, and her classmate had been detected by the teacher and received a bad mark for it, while she had escaped his notice and censure—she went to the teacher at the close of school, and told him she had been as faulty as her little companion, and ought, in justice, to bear the same disgrace.

Mr B. inquired of the children if they did not think a little girl, so truly conscientious and so full of love to God, was prepared to die?

The Assembly then joined in singing the Dismission Hymn, and separated.

I have thus, Mr Editor, according to your request, given you some account of one of the pleasantest meetings I have ever known;—I cannot but think it was profitable too.

Truly your's, &c.

For the Register and Observer.

The 29th Annual Meeting of this pioneer Society, in a cause which has done so much to benefit mankind, viz. the Massachusetts Temperance Society, will be on Sunday evening the 31st, in the Odeon. It is hoped that the friends of this great and benevolent reform will not be weary in well doing, but by their presence, continue to show favor to this ancient society. The address will be by Mr J. H. Purkitt which with other exercises, will render the occasion, we doubt not, one of deep interest.

CHRISTIAN REGISTER.

BOSTON, MAY 30, 1840.

THE SOUTH.

The following communication will be read with great interest. Mr Simmons wherever he goes is listened to with high satisfaction and his preaching is noticed in some of the southern papers in terms of unqualified approbation. With such advocates pure Christianity need not fear any want of respect and success. The attention of the more intelligent portion of that community would soon be awakened to its claims. A large portion of the better minds of the South deeply feel the need of more rational, elevated and impressive religious views. They are utterly dissatisfied with the prevalent theology and have little if any regard for it. We hope Mr Simmons will visit many other places in that region, and that he will not forget to rejoice the hearts of his friends here by transmitting accounts of his journeys and labors.

My Dear Sir,—I have just returned from a visit to the little band of our brethren in Jackson, Louisiana; and since there are not a few in your quarter interested in the progress of pure Christianity and the condition of its advocates in this part of our country, I will briefly relate to you my observations, and the events of my journey. I shall have to do this in a somewhat restrained manner, and repress that enthusiasm of friendship, and refrain from descriptions of private character and condition, which might not be objectionable, were I detailing the characters and circumstances of a foreign land.

From New Orleans (where I preached on Sunday afternoon April 12th to about four hundred people congregated in Mr Clapp's church) you must follow up the meanderings of the Great River for the distance of a hundred and fifty miles to reach Port Hudson, where travellers bent towards Jackson, find it most convenient to land. Between the Metropolis, the Great Mart, and this small town, the Mississippi runs through the most highly cultivated, and I believe the most beautiful region that it knows;—unless the picturesque scenery of the upper solitudes be taken into the comparison. The fertile meadows of Louisiana extend on either side, and the Father of the Floods, at the present time swelling to his brim, rolls on above them, in reversal of the order of nature, a watery ridge, overlooking the subjacent country. In breadth like a sea, it is curbed by the levees or dykes on its banks; and the otherwise submerged plain is left dry and populous. We hear, to-day that a 'crevasse' has occurred opposite New Orleans, resulting in the destruction of much property; and others are now apprehended. But when I was there the river only threatened within its bounds, and the numerous bayous which at the high stage of the waters open, as natural drains, for the discharge of the superfluous stream, as well as the extent of the marshes over which any increase of water has to be distributed, caused a feeling of security. The Steamer sent me ashore at Port Hudson at one o'clock Saturday morning, and I found a tolerable bed at the tavern. In the morning I roamed in the wilderness and cast a look at the small village, composed of six or eight houses; and having found no means of conveyance on my way before the evening, I complied with the suggestion of the landlady, and had worship with about a dozen people collected in the Tavern and upper room. Between five o'clock and sunset, the cars carried me on a railroad (one of the enterprises of the speculative days,—worthless stock,—indebted bank,—depreciated paper) to Jackson which lies about fourteen miles to the East of the river side. But you must not suppose from this long introduction, that I have any thing very important to relate of my doings there. Professors Wooldridge and Gird received me, and I was their guest alternately. Brother Wooldridge is the pastor of the small Society. He was educated to be a Methodist minister, and on leaving his college was made deacon. Being appointed professor of Greek and Latin in the Louisiana College situated at Jackson, he was the popular preacher of the place and of the surrounding country, and being better educated than any clergyman of his communion in that region, and having goodness, urbanity of manner, and power of speech, he was sought, listened to, and honored. But about four years ago the end of all this respect was preparing itself, when he began to doubt the soundness of his Trinitarian views. After two years of investigation, during which he spoke of his inquiries to no one, he professed himself a Unitarian, and in a letter to the Conference, which was about to ordain him elder, he seceded from the Methodist community. Immediately all attentions fell away, the honored preacher was an unholy thing, the pulpits were barred, and poured forth torrents of denunciation, which we can easily conceive, because we have heard the like. Unitarians were worse than infidels, because they were infidels in disguise. Brother Wooldridge was ambitious to make himself a popular sectary. Or he had always been unsound. Or his learning had made him mad. Or, however the case might stand, he carried a pestilence, and the contagion was feared for the students who should come under his influence. Then resulted social dishonors and neglects, which it is difficult for one, or for one's friends, always sufficiently to despise.

After three months, Brother Wooldridge preached according to his new faith, and one of a course of sermons then commenced, has been published. A few Unitarians in the place, and a few who were convinced by him, drew together into a society, and their pastor preaches to them regularly (at present in a school room,) leaving them only every fourth Sunday for Clinton, where he has the use of the Baptist Meeting-house.

In the morning of the Sabbath after I arrived I preached to twenty or thirty in the school-room just mentioned. In the afternoon and evening, the Presbyterian Church was procured me, where perhaps a hundred and fifty collected, and listened to me with gratifying attention. The ministers of other congregations were present, and treated me with great kindness during my stay, to such degree has the character and conduct of Mr Wooldridge and his people operated in overcoming the former prejudice. Again on Tuesday evening I preached in the same house, and after the sermon, made a special statement of our belief and of some reasons for it, enforcing it as the pure Christianity, but with such kindliness of manner, as my reception had prompted, and as our religion demands. I told them in conclusion that we must *consent* to differ, that it was the only principle on which we could agree; but that though men might be good in error, they would be better if they knew the truth.

On Wednesday evening I drove to Clinton, twelve miles farther East, and preached there at night, in the Baptist Meeting-house which Professor Wooldridge customarily occupies. About the same number was collected as at Jackson, and I concluded the service with the same sort of explanation, I mentioned before.

The road between the two towns of which I have spoken, runs through a luxuriant woodland clothed with the greatest variety of trees and peopled with birds of song and of bright hues, the mocking-bird, the dove, the woodpecker, red-bird and quail, as well as with deer and other game. The surface of the ground rolls in hill and dale, without any abrupt changes or long ascents or levels. The village of Jackson is remarkably like a New England town; and in climate is one of the healthiest spots in our country, the southern epidemic never having prevailed there. The soil, fertile for the production of almost any thing, is yet hardly used except for cotton which is thought to be more profitable in money than any staple. The Peach is the only fruit that grows in abundance; and this in perfection and profusion, and in every variety.

My stay in this pleasant region was rendered delightful by the extreme hospitality of the inhabitants and by the satisfaction which I perceived that my visit imparted to the brethren in particular. On Thursday afternoon, I was kindly accompanied by one of my newly-made friends to Bayou Sara, a town on the left bank of the Mississippi about two hours above Port Hudson, and having spent Friday at the house of a family, which one of your Boston churches has deputed thither, I embarked again on Saturday morning and occupied Mr Clapp's pulpit in New Orleans, twice the following day.

Yours, &c. G. F. S.

Mobile, 6th May, 1840.

AMERICAN UNITARIAN ASSOCIATION.

This Association held its annual meeting in Federal Street Church, on Tuesday evening of this week. The meeting was conducted by Hon. Samuel Hoar of Concord, one of the Vice Presidents. Prayers were offered by Rev. Mr Damon, of West Cambridge. A report of the doings of the Association was read by the Secretary, Rev Charles Briggs. It contained much interesting and valuable information. We feel certain that when spread among our people it will do much good. The Secretary, as in former years, has labored with zeal, confidence and success. He has paid much attention to the formation of Auxiliary Associations—has visited, during the past year, fifty Societies, and formed thirty two. He has visited all the Unitarian Societies in Maine and found much to encourage him in their condition. All the money derived from Auxiliaries in these Societies is appropriated to the spread and support of liberal Christianity in that State. The number of life members added during the year to the Association is twenty seven—whole number three hundred fifty two. It has assisted twenty feeble Societies in various parts of the country—has employed twelve missionaries—five in the Northern and Middle States, and seven at the West. It has published between sixty and seventy thousand Tracts for which there has been an increased demand. There is abundant evidence that these silent preachers are fruitful of the best results. They have carried light, comfort and support to thousands of darkened, doubting, hopeless minds. Our prospects as the friends of simple, primitive Christianity, were never brighter and more promising. Nothing is needed but more extensive and zealous efforts to insure a most gratifying harvest. One of our ministers at the West has promised, on behalf of our friends there, that with the assistance of $500 yearly a permanent agency shall be established and sustained for that interesting portion of our country. The amount required has been appropriated. We are certain that the measure will give great and general satisfaction. Such an agent, able, devoted, full of faith and the holy spirit, could hardly fail of accomplishing vast good. The Executive Committee deserve and will receive thanks for the step they have taken.

Since 1825 the number of Unitarian Societies has increased from 120 to 230. It may be true that we do not increase as fast as some other denominations. But we must not confine our view to those churches that are called by our name. Unitarianism has spread extensively among other sects. The *Christians* embrace substantially our conceptions of God's revealed truth. They number more than 700 ministers and 300,000 worshippers. The writings of our enlightened and able divines have exerted a vast influence on the theology of the country. Their power is felt in every church and theological institution. The amount of latent Unitarianism is neither small nor feeble, as we are confident, time will yet demonstrate. In the close of his report the Secretary alluded, in a feeling and impressive manner, to the loss the Association has sustained in the deaths of Dr Bancroft, Dr Tuckerman, and the Hon. William Sullivan. We use no epithets as the mention of their names is sufficient to inspire the deepest emotions of love, gratitude and veneration.

The meeting was then addressed successively by the Hon. Mr Hoar of Concord, Rev. Mr Stebbins of Leominster, Rev. Mr Whitman of Portland, Rev. Mr Farley of Providence, and Rev. Mr Lincoln, of Fitchburgh. The remarks of these gentlemen were evidently listened to with interest and satisfaction. Their words were not without power. The audience appeared much impressed. We do not recollect to have attended a meeting of the Association, when we left, feeling so moved, encouraged and benefited. We are confident that we utter the sentiment of all present. It must produce a large amount of the most desirable results.

Hundreds went from the house with warmer and firmer resolutions to realize and spread the truth as it is in Jesus. It would be a pleasant labor to lay before our readers sketches of the several speeches. But as we have neither time nor room to do any thing like justice to the speakers, we think we shall best consult their feelings and wishes by wholly omitting the attempt. We hope they may appear in connection with the report.

The Rev. H. Ware Jr., stated one fact that sent an emotion of delight through the audience. An individual, neither his name nor residence were mentioned, has appropriated fifty thousand dollars to the cause of liberal Christianity, the income to be used for the encouragement of domestic missions. We leave the fact as he left it, without comment, to speak for itself. It will shed a ray of deep joy and bright hope on the heart of every friend of truth. We only pray that God may also grant us a double portion of his spirit, and that the coming year may witness our increased faithfulness, devotion and success.

THE UNITARIAN SOCIETY IN AUGUSTA, ME.

We understand that the prospects of this society were never better than at present. Mr Cruft, of this city, has received an invitation to settle over it—but preferring not to connect himself permanently with any society at present, has declined it. We are informed, however, that the services of a minister eminently fitted for the situation are probably secured.

Quincy, Ill. May 8th, 1840.

To the Editor of the Christian Register.

Dear Sir,—At a meeting of the members of the Second Congregational Society, in this place the following resolutions were unanimously adopted.

Resolved, That our friends at St. Louis Mo., at Worcester, Lowell, Duxbury, Fitchburg and Cambridge, Mass., Keene, N. H., and other places in New England, who have contributed money to aid our Society in building a sanctuary, are tendered our heartfelt and lasting thanks.

Resolved, That these our distant friends be informed, that the erection of a small plain Church is now undertaken by this society, which without their timely aid, would not have been commenced.

Resolved, That such individuals in Boston and its vicinity as have generously contributed books, will long be held in grateful remembrance for such proofs of their friendly interest in our religious welfare.

Resolved, That a copy of these resolutions be sent to the pastors of the Unitarian Churches in the places above mentioned, to be communicated to their respective societies, and to the Christian Register with a request that they may be published.

Respectfully Yours,

WM. H. GAGE, *Secretary.*

PRISON DISCIPLINE SOCIETY.

This association held its annual meeting in Marlboro' Chapel. Hon. S. T. Armstrong its President in the chair. The Scriptures were read and prayers offered by Rev. Mr Hall of Plymouth. A report containing a large amount of various and valuable information was then read by Mr Dwight, the Secretary. We suppose of course it will be published. The facts and information it contains ought to be spread through the community. The cause continues steadily to advance and to attract the attention and excite the sympathies of the religious and philanthropic through all civilized nations. Asylums for the insane and penitentiaries for criminals are springing up in every part of our country. The subject begins to receive the thought and regard its importance demands. Great discoveries will yet undoubtedly be made as to the means and influences best adapted to reform the vicious and restore the deranged. The sublimest of all sciences will be that which will teach in what way, with most certainty, to purify a polluted soul, and harmonize a disordered intellect. As yet the rudiments are hardly learnt. We suspect it will soon be discovered that solitary confinement must be abandoned, not only as the least efficacious, but as positively pernicious. A system that constantly violates some of the highest moral elements of our nature is ill fitted to regenerate it. It can be improved and elevated only by acting on and in accordance with its better and nobler tendencies and sentiments.

The meeting was addressed in an able and interesting manner by Mr Cowes of Portsmouth N. H., Dr Hopkins president of Williams College, and Rev Mr Rogers, of this city. Our country has gained much honor by the genius of its gifted sons, the moral grandeur of its patriots and the daring and endurance of its heroes. But is it not probable a coming generation will look back upon its purest glory as emanating from the lead it has taken in efforts to rescue this lost portion of our race?

How pleasing is it to contemplate the evidences that better feelings and principles are rapidly prevailing! What deep interest begins to be felt in the least attractive and most degraded portions of humanity! Thousands are zealously at work to gather up the fragments and to suffer nothing to be lost. Streams of sympathy are pouring over the most dreary and desolate places. It begins to be perceived that a drop of Jesus' blood has fallen for the most worthless, and a ray of God's infinite love has descended on the most wretched. The agents of the association assure us that it is universally found that gentleness and kindness are the most effectual means of improvement and restoration. Through how many ages have priests and magistrates been endeavoring to govern and reform the world by physical inflictions, the wrath of an offended God and the flames of a material hell! How long before the ministers of Christ will learn that goodness alone can lead men to true repentance and heaven's tenderness and mercy fit them for its joy and glory. This report contains much that we earnestly commend to the attention of calvinistic theologians.

MASSACHUSETTS BIBLE SOCIETY.

This association met according to appointment in the Marlboro' Chapel on Monday afternoon of this week. The meeting was called to order by its president, the Rev Dr Pierce of Brookline. A report of much interest was then read by the Rev Dr Parkman. This society with one exception is the oldest of the kind in the country—one in Philadelphia was previously formed. In various ways it has done great good and sent forth a large amount of silent, beneficent influence. It has awakened attention to the importance of supplying the destitute with Bibles, and been the origin of many other societies. It is true, vastly larger associations are now formed of greater resources and more extensive and various operations. But the good done by the Mass. Bible Society should not be forgotten, nor the good it can do neglected. It has expended $97,955, and distributed 157 thousand copies of the Bible and Testament. The British and Foreign Bible Society was referred to in the report. It has translated the Bible into 136 languages and has 18 more in preparation. It has expended nearly twelve millions of dollars and distributed eleven millions of Bibles and Testaments.

After the report was read the Rev. Baron Stow of this city, addressed the meeting in a speech that contained an unusual amount of striking and condensed thought. We stand, said the speaker, on an elevated platform, above the heated, noxious atmosphere that it is exhaled from party conflicts. I breathe more freely—the prospect is richer and wider, the heavens bend more magnificently over me and are clothed with kindlier aspects. It is good to be here on this height—for Moses and the prophets, Jesus and the Apostles are here. It is good occasionally to compare not notes but hearts, to feel and increase the activity and number of common sympathies and affinities.

Look over the world. What regions are dark and barbarous? Those in which the Bible is not. Survey Christian communities—which are most enlightened, free, moral and happy—those in which the Bible is most respected and read. That we may appreciate, in some degree, the amount of good the Bible has done, let us endeavor to conceive what would be the condition of the world, if all it has effected for its enlightenment, morals and happi-

ness was taken from it. Extract all the influence it has exerted on literature and government, on domestic and social institutions, on the poor and rich, on the wayward and lost, on the weak and powerful. What an amount of human welfare would at once disappear! What spiritual desolation would spread over the nations!

Mr Stow concluded by saying that were there time he should like to speak on three points. 1st, The Bible as adapted to the wants of man as ignorant of the truths most important for him to know. 2d, As afflicted and suffering. 3d, As perverted and sinful.

The meeting was then addressed by the Rev. Mr Clark of the Episcopal Church. He offered the following resolution.

Resolved, That the interest we take in spreading the Bible, is a fair test of the personal interest we feel in its truths.

He spoke of the obligations we are under to the Bible. Most there is good in ourselves, neighbors and friends, in our homes, in society, in our political institutions, in all the conditions and relations of life, can be traced directly or indirectly to the Bible. Ought we not then to do what we can to spread through the world an agent so powerful and fruitful in producing the best results?

Rev. Mr Pierce of the Methodist Church next addressed the meeting. He said he had not received the advantages of education of those around him—but he had ever had free access to the Bible and that was an advantage in comparison with which all others were trifling. *It* had been to him knowledge, wisdom, light and guidance. It had instructed, strengthened, and consoled him. It was his shield, his sun, his refuge, his rock. Let the waves of trial and temptation beat against him, holding on to *that* he could not be moved. Take all other things from him, leave him but *that* and he was rich. Let every other resource fail him, leave him but *that* and he was strong to do and bear. With that in his hands he could look calmly on all the ills of life and death divested of all terror. We wish we had time to do justice to his speech, which evidently gave great satisfaction to the audience.

Rev. Mr Adams of this city rose. He spoke of the purity of the Bible as compared with the religious books of the heathen, of its moral power over the conscience and life, of its benign influence in literature. It gave us the Pilgrim's Progress and Paradise Lost. Wherever it goes and is felt, passion subsides, cruelty relaxes, licentiousness retires to its native dens, selfishness and oppression stand rebuked, love, joy and peace abound, man is redeemed and God glorified.

Rev. Mr Gannett was the last to address the meeting. His object was to show that the Bible and the Bible alone, in its various and mighty influences can regenerate and save the world. It is first and greatest among the means for its improvement and redemption. Philosophy cannot do what is most necessary to be done. It enlightened Socrates and Cicero—but left the great body of the people in Athens and Rome, as it found them, wretched and degraded. Literature cannot do it. It may refine a few, but cannot restrain and elevate the multitude. Commerce and arts cannot do it. They may enrich, but cannot sanctify. Statesmen and institutions cannot do it. They may in some degree, protect the social interests and promote the material well being of individuals and communities but they cannot free, enrich, exalt and bless the soul. Nothing can do this but the wisdom and power of God as revealed in the Bible—the spiritual life and energy that came from above and emanate from its pages. There is hope in no other agency—there is no other fountain of living waters for the healing of the nations. Most of the philanthropy, benevolence, disinterestedness, now at work in the world, came from and is nurtured by the Bible. All our charitable societies and operations are based on the Bible. It is the soul of the world and its sun. It alone can demolish the strong holds of tyranny and superstition. It is the armor of frail and suffering humanity. Its spirit is the spirit of freedom, equality, brotherhood, love. It wars with heaven-tempered weapons against every social wrong, cruelty and oppression.

But we must stop. We are certain not one left the Chapel without feeling more deeply impressed with the value of the Bible and the duty of doing something to spread it.

GOV. EVERETT.

The citizens of Boston, desirous of testifying their respect for Gov. Everett, previous to his departure for Europe, appointed a committee to invite him to partake of a public entertainment. In his reply to the invitation we find the following passage, which we have read with the highest satisfaction.

It is equally my duty and my wish so to meet this expression of the good will of my fellow-citizens, as best to evince the gratitude I feel, for this new proof of the friendly regard of those, to whose generous support and approbation, on many former occasions, I am so much indebted.

It would afford me unalloyed satisfaction to meet them at the festive board. But if the committee should be of opinion that a meeting of a different character,—unattended with the inconvenience and expense of a public entertainment, and admitting the participation of a greater number of our fellow-citizens, would be equally acceptable to those, who have honored me with this invitation, it would be agreeable to me to have such a meeting substituted for the proposed dinner.

Gov. Everett, we venture to say, never more decidedly discovered his fine taste and judgement. The wise and good of all parties will thank him for this act. They have become nauseated with with detailed accounts of public dinners to distinguished men. It seems a strange way to honor superior usefulness and worth by the commission of a large amount of gross vice—and the respect and patriotism that are excited and inflamed by intoxicating drinks better forever remain dormant. Gov. Everett has done many good things—but it may be doubted if this will not gain him more true, heartfelt gratitude and regard than any one act of his life. Let this examples be generally followed through the country, and he becomes a national benefactor.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this society was holden on Monday, and the following gentlemen were elected as officers for the year.

Hon. Peter C. Brooks, President.

Rev. Henry Ware, jr., D. D., Vice President.

Rev. Francis Parkman, D. D., Secretary.

Hon. James Savage, Treasurer.

Counsellors—Rev. Henry Ware, jr., Josiah Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, Samuel A. Eliot, Esqs., and Rev. Dr Pierce.

The Treasurer's Report was presented and accepted; and the usual appropriations of charity to the beneficiaries of the society, and to the annual contribution of the Convention were made.

The Hon. Chief Justice Shaw and John A. Lowell, Esq. were elected members to supply the vacancies occasioned by the deaths of Theodore Lyman and of John Lowell Esq.

MASSACHUSETTS BIBLE SOCIETY.

The anniversary of this Society was held also on Monday, and after the choice of officers and the other customary business of the society in the Spring Lane Chapel, a public meeting was held in the Marlborough Chapel. Rev. Dr Peirce, the President of the Society offered some introductory remarks on the progress and changes, which had been witnessed in the course of more than thirty years since its institution. The annual Report was then read by Rev. Dr Parkman in the name of the Executive Committee, and the meeting was addressed successively by Rev. Mr Stow of the Baptist, Mr Clarke of the Episcopal, Mr Peirce of the Methodist, Mr Adams and Mr Gannett of the Congregational Churches.

The meeting was numerously attended: many interesting facts were communicated; and a spirit, wholly in accordanee with the catholic spirit of Bible Societies prevailed.

The following are the officers of the Society for the year.

Rev. John Peirce, D. D., President.

Rev. Henry Ware, D. D., Vice President.

Rev. Francis Parkman, D. D., Cor. Sec.

Rev. George W. Blagden, Rec. Sec.

Henry Edwards, Esq. Treasurer.

Executive Committee, to whom applications are to be made for Bibles.

Rev. Francis Parkman; Rev. George W. Blagden, and Henry Edwards Esq.—*Communicated.*

We are happy in being able to present to our readers the following documents in relation to the dissolution of the connection between Rev. Paul Dean and the Bulfinch Street Society, which exhibits the kind and Christian feelings evinced by all connected with the interesting transaction.

Boston, May 3d, 1840.

The Standing Committee of the Bulfinch Street Society to whom was referred the subject of salaries for the Pastors for the year ensuing, have attended to the duty assigned them, and beg leave respectfully to Report, that they chose a Sub Committee of five from their body, who called upon the Rev. Gentlemen, and had a full and free communication with them.

They found upon their interview that it was the intention of the Rev. Mr Dean to resign his charge and take up his pastoral connection with the Society, which has since been confirmed by a letter received by the Committee, from him to this effect, which is submitted with this Report.

After so many years of arduous and faithful labor in the Society, it is to be regretted that this course seemed to him necessary. Entertaining as the Committee do a high regard and esteem for Mr Dean, and knowing the strong attachment to him from many of the Society, remembering also his kindness, affability and fidelity to his work, they felt that the separation ought not to take place, without some expression of regard being given on the part of the Society.

It therefore was the desire of the Committee on learning the intention of Mr Dean, to have proposed, as a mark of esteem and affection to him, that a certain sum be voted to him by the Society. They found however to their regret that this could not be legally effected. They therefore came to the conclusion to recommend to the Society to vote the same amount to Mr Gray for the year ensuing, as heretofore given to Mr Dean.

In doing this it gives them great pleasure to add that in conference with Mr Gray, they found that he entered fully into the feelings of the Committee respecting the esteem and affection in which Mr Dean is held by the Society, and that he will most cheerfully and happily appropriate, Five Hundred Dollars to Mr Dean, should the Thirteen Hundred Dollars be Voted him by the Society.*

With these views the Committee would respectfully offer the following Vote for the adoption of the Society.

Voted, that the sum of Thirteen Hundred Dollars be given to the Rev. Frederick T. Gray as Pastor of the Bulfinch Street Society for the year ensuing.

All of which is respectfully submitted.

J. F. BANNISTER, } *Chairman of*
{ *Committee.*

* To be continued for five years.

Boston, May 3, 1840.

To the Bulfinch street Church and Society, with Christian salutations:

BRETHREN,—After much serious and prayerful deliberation, I hereby most respectfully tender to you the resignation of my office as Senior Pastor, and humbly ask to be dismissed from its solemn duties among you.

This request is made with feelings of the warmest gratitude for your past kindness, and with an undissembled desire for your religious prosperity and happiness, as connected with that of your beloved pastor in the Lord. Between him and myself there has existed the best understanding, and the most perfect cordiality of feeling and sentiment, even up to this moment, and therefore I most devoutly pray you to be united and hearty in esteeming him very highly for his word, and for his work's sake—ever striving together most prayerfully for an heavenly union, and the peace of God among yourselves.

In leaving you, I know not to what particular sphere of ministerial duty it may please Divine Providence further to call me, or where the lines may fall to me; but wherever it may be my lot to labor, I cherish the belief that I there shall share a part in your sympathy and prayers.

And I pray you to be assured that in this separation, it affords me the greatest consolation and pleasure to be able to leave you and your children, with you and their religious interests under the watch and care of a pastor in whose talents and piety I have the most entire confidence. On you and upon him, and in this consecrated place may the richest blessings of heaven rest continually.

Your friend and servant,

PAUL DEAN.

At an adjourned annual meeting of the Bulfinch street Society, held in the church on the 3d inst. the letter of the Rev. Paul Dean, tendering his resignation of the pastoral change of that Society, and asking to be discharged from the duties of that office, was read—and on which it was voted 'That it be accepted;' after which the following preamble and resolutions were unanimously passed.

'At the annual meeting of the Bulfinch street Society, held by adjournment, in the Church, on Sunday, May 3, 1840, after divine service in the afternoon, on motion of the Hon. Charles Wells, it was

Voted, That the thanks of this Society be tendered to the Rev. Paul Dean, for the able, faithful, and efficient manner in which he has discharged his duties, as well in the pulpit as in the parish of this Society, since its formation.

Resolved, That in dissolving the connection of pastor and people, which has so long subsisted beween the Rev. Mr. Dean and this Society, we feel that we sustain a great loss.

Resolved, That we have entire confidence in the integrity moral and religious character of Mr. Dean, and that we cheerfully recommend him to the whole Christian community, as deserving their confidence and esteem.

Resolved, That we believe the Rev. Mr Dean entirely qualified to promote the cause of liberal Christainity, sound doctrine, and correct morals, by his instructions from the desk, his parochial visits, and conduct in private life—and that on this occasion of his retirement, we assure him of our best wishes for his future prosperity, usefulness and happiness."

At a meeting of the Bulfinch street Church, on Sunday, the 10th inst., the following votes were passed unanimously:

'*Voted*, That it was with feelings of regret that we listened to the letter of our much esteemed and respected senior pastor, desiring to relinquish his connection with the Bulfinch street Church and Society, and we cannot allow the separation to take place without expressing the Christian sympathy and interest which we most deeply feel—and however much we may regret the necessity of his decision, we cannot withhold our assent to his earnest request and sincere wishes, and do therefore accede with the Society in accepting his resignation.

Voted, That in the long and faithful discharge of the arduous duties devolving upon him in his connection with this church in the past seventeen years, and for the deep and undiminished interest he has taken in its spiritual welfare he has our warmest gratitude and thanks, and may feel assured that he will carry our best wishes for his future welfare and happiness, and our earnest prayers that in whatever sphere of the Lord's vineyard he may be called, his labors may be richly and abundantly blessed.'

THE WEST.

We are well informed that the friends of liberal Christianity have come to the resolution to establish a school in that region to prepare young men for the ministry. We trust they will persevere in this most worthy enterprise. Final success will crown their efforts and they will be hailed as benefactors by coming generations. Preachers educated there would unquestionably more easily gain the sympathies of the people and act with more force on their understanding and feelings. Mr Elliot already has some under his care.

INTELLIGENCE.

New York Anniversaries.—We gave last week an account of the proceedings of some of the Religious and Benevolent societies whose anniversaries are held at this season of the year. There are several others, a reference to most of which must be deferred to another week.

American Bible Society.—We briefly referred last week to the meeting of the American Bible Society.

After the reading of the Reports, the meeting was addressed by several gentlemen of eminence, and sundry resolutions were submitted and adopted. The second resolve was as follows.

Resolved, That in circulating the Scriptures, the Old Testament should, as far as practicable, accompany the New, and both be studied in connection.

The New York Observer reports the following remarks on the resolution.

Mr Brainerd wished to appear the advocate of the Old Testament, or rather of the whole Bible, and resisted the disposition so prevalent to circulate the New Testament by itself; against which practice he urged:

1. That it is not according to God's plan.
2. It is opposed to the philosophy of the human mind.
3. The salvation of souls is put in peril by keeping back part of the word of God.
4. It is bad economy to employ the same instrumentality, the same expense of organization, transportation, agencies, &c. to circulate a part as the whole Bible.
5. It is opposed to the principle on which we profess to be governed; of publishing the Bible without note or comment. If we add nothing to the Bible what right have we to mutilate it and give but a part.

Mr B. related a fine incident in the life, or rather the death of Sir Walter Scott. While lingering near his end after his return from Italy, with no hope of being restored to health, he said one day to a friend, 'Bring me a book.' 'What book,' inquired his friend; 'Why,' said that great man, whose genius has waked the world, 'how can you ask *what book;* there is but one book.'

John Tappan, Esq. of Boston, seconded the resolution, and made the most pertinent and scriptural address we heard during the anniversaries. I have, said he, but one remark to make in seconding this resolution. 'What God hath joined together, let not man put asunder.'

The following resolution was presented by Rev. Mark Hopkins, D. D., President of Williams College.

Resolved, that the duty of furnishing the Scriptures to the young should be deeply felt by parents, guardians, and the conductors of schools.

We quote again from the Observer, a report of some portion of the remarks of Dr H. on the resolution.

After showing in a striking light the adaptation of the Word of God to the tender mind, Dr Hopkins remarked that the Roman Catholics, and many of our republican school committees, say, that the Bible is full of mysteries; its general reading gives rise to sects; it perplexes and confounds the understanding of the young, and therefore they would exclude it from the school.

And why do these objectors to the reading of the Scriptures in our schools, make a distinction between the word and the works of God? They have no fears of taking a child to contemplate a granite cliff, lest the mind of the child should be perplexed to account for its position above strata which formerly rested upon it. They do not hesitate to direct the attention of the child to the glory of the rising and setting sun, lest he should not perfectly comprehend the Copernican system. Let Biblical Geologists investigate the order of Bible truth, and become Huttonians, or Wurneans, or establish their favorite *ism*, but let the child be permitted to feel the power of the Bible upon his heart. Let Biblical Astronomers study the great system of central and planetary truth that the Bible reveals, but let the child walk in the light of the Sun of Righteousness.

Dr H. mentioned the fact of a Sabbath school child being at sea, and in danger of shipwreck. He was told that all hope of saving the vessel was gone. He went to a private room and soon returned with his few clothes and his Bible lashed around him, and said he was safe. Bind the Bible to the heart of a child and cast him out on the sea of life, and he will rise above the waves of temptation, and even the waters of death shall not overwhelm his soul. Lash the Bible to the hearts of the rising generation, and the noble ship that bears our national liberties will never founder.

Packet ship Poland, burnt at sea.—The packet ship Poland, when seven days' sail from New York, on her passage to Havre, was struck by lightning on the 16th inst. and immediately set on fire. All efforts to extinguish the fire were unavailing, but by the providential appearance of the ship Clifton from Liverpool, on the third day, the passengers and crew, 63 in number, were taken off, and brought to New York, with the loss of every thing except what they had on.—*Dai. Advertiser.*

Ordination at Northampton.—Not having received, as we hoped, any account of the recent Ordination at Northampton, we publish the following brief one as we find it in the Northampton Courier.

Mr John S. Dwight was ordained Pastor of the Second Congregational society in Northampton on Wednesday last. The services were as follows: Introductory Prayer by Rev Mr Everett, of Northfield; Selections from Scripture by Rev Mr Brown, of Brattleboro', Vt; Sermon by Rev Mr Ripley, of Boston, from 2 Tim. iv. 5, 'Do the work of an Evangelist.' Ordaining Prayer by Rev Dr Frothingham, of Boston; Charge by Rev Dr Channing, of Boston; Right Hand of Fellowship by Rev Mr Osgood, of Nashua, N. H.; Address to the Society and Concluding Prayer by Rev Mr Hall, of Providence, the first minister of the Society.

Tanning—A discovery has been made which seems likely to revolutionise the trade. By means of a tanning machine, or pair of horizontal rollers fixed over a tanpit, between which is introduced a belt or band of hides attached by ligatures to each other, to the number of 50 to 100, and by which the rollers are constantly fed or supplied, the hides are lifted out of the pit on one side of the machine; as they pass between the rollers, the exhausted ooze or tanning liquor is pressed out of them, and they are deposited in folds in the pit, on the other side of the machine, where they absorb another supply of fresh ooze. The first hyde having been inserted between the rollers, the others follow in succession, and upon arriving at the end of the band the motion of the roller is reversed, and the belt is returned through the machine to receive another squeeze. This alternating motion is constantly repeated, the pit being replenished from time to time with fresh solutions of tan, till the operation is completed. The effects produced by this simple plan, as we have satisfied ourselves by the inspection of documents from those who have been working on the patent method for many months, and from those who have purchased, manufactured, and worn the leather, are—1st. The shortening the time of tanning to one-fourth of that generally required. 2d. The production of a considerable increase of weight. 3d. The leather tanned by this method resists water longer than that tanned by the old process. 4th The new method is cheaper to work on than the old, 5th. That it is applicable to the existing tan yards, at a comparatively trifling expense, with a capability of working in rounds or sories, and of expending tan and liquor. 6th. That it is available for all sorts of leather.—*Bristol paper.*

Latest from the Mormons.—The Mormons have appointed twelve of their preachers, missionaries to the Holy Land. The Peoria Register contains the following account of the movements of this sect.

It is known that these people, since their dispersion in Missouri, have collected in great numbers in and around Commerce, in this State, on the Mississippi river. The name of Commerce, as we have heretofore stated, they have changed to Nauvoo, from the Hebrew or Egyptian, though of the signification of the term we are ignorant. They hold two great conferences every year—in the spring and fall; and that appointed for the present spring took place last week, commencing on the 6th and ending on the 9th inst. We learn that between 2000 and 3000 persons were present, and that considerable accessions were made to the church from the surrounding neighborhood. Our informant states that the number was 74, all received by baptism, and that at the same time 30 of the ablest men were ordained to preach the gospel.

The preachers present were Joseph and Hiram Smith, John Page, Orson Hyde, and two others. Messrs Page and Hyde, with ten others (probably chosen elsewhere,) were commissioned to go to the Holy Land to preach the gospel to the Jews. They are to meet in Quincy next Sabbath, and from thence take their departure for Palestine.

About 300 houses have been put up in Nauvoo since last October. Some of them are neat frame buildings, but the greater portion are log cabins, designed for temporary habitations merely. The ground assigned to each is generally one acre, though to some there are five acres.

The increase of population by emigration is very great. Our informant states that several families arrive every day. A gentleman living on the road from Quincy to Nauvoo assured him that some days at least 15 families passed his house all bound to the latter place.

Interesting Work.—Major Noah of the New York Evening Star, has in press and will publish in a few days, in a splendid biblical form, the translation from the original Hebrew of the Book of Jasher, which is spoken of in Joshua and Second Samuel. It is said to be beautifully written in pure Hebrew, and abounds with interesting facts, confirming every event set down in the Old Testament, and has been translated in England by an eminent scholar.

This work remained among the sacred rolls brought from Syria to Spain, until the discovery of printing, when it was copied and printed in Venice 227 years ago, and now for the first time translated into English and published.—In these extraordinary times, the discovery of apocryphal Books, such as were missing in the days of Esdras, and consequently not admitted into the Jewish canons, cannot but create great interest among those who delight in the study of the Scriptures.

It is said to abound with interesting facts, confirming every event set down in the Old Testament, and has been translated in England by an eminent scholar.

Mexico.—By an arrival yesterday, we have accounts from Tampico as late as the 5th inst. From the interior no news is reported. It is pretended that tranquillity prevails in all the provinces except Yucatan, but too much reason exists to doubt the truth of the statement. The Mexican Government are very careful to conceal from foreigners the dissensions that are tearing the kingdom into fragments. Commerce was dull enough at Tampico. The arrival of a conducta with about $1,200,000 in specie has created some stir in the port. Only $80,000 of this money was sent to the United States—the residue is shipped to England. The arrival of another conducta was hourly expected, bringing specie, a part of which was destined for this country. By way of Tampico, we have accounts from Campeachy—but they are not later, and add nothing to our previous stock of news.—*New Orleans paper.*

Algiers and France.—Will Algiers remain subject to France? 'French writers, and indeed one English writer of reputation, suggest that Algiers, under the occupation of the French, seems to answer the conditions of African civilization. It must be admitted, that this district of Northern Africa is concentrated and united in its parts; that its inhabitants are a somewhat civilized people, are acquainted with European manners and customs, are dwellers, for the most part, in fortified towns, and united with more advanced nations by the common bonds of religion—all excellent qualities to form a centre from which to irradiate civilization among barbarous nations. But the French occupation of ten years has destroyed a flourishing country, and disorganized a progressive people. They themselves, as well as the Arabs, are now starving in a country a few years ago teeming with plenty. The natives, for a time, ceased to wage war openly, only more successfully to carry it on in disguise; and now the war has commenced in earnest, and in the form of that worst of curses, a 'holy war.' Algeria will only submit to France by force—civilization seldom accompanies force. But were the French securely established, with the consent of the conquered, it may be doubted whether they are a people who have qualifications to carry civilization into the semi-savage countries.'—*Colonial Magazine.*

African Commerce.—The last number of the Merchant's Magazine, quotes from a letter written by Elliot Cresson, the agent of the Colonization Society, in which the great importance of the African trade is noticed. Of the single article of palm oil, the value of over $7,000,000 has been imported into England from Africa in a single year. Camphor wood, which is worth $ 90 per ton can be procured in any quantity from Liberia. As soon as the roads are cut into the interior 'Ivory, gold dust, gums, ostrich feathers, drugs, hides, goat skins, cotton, mantilla, hemp, indigo, rice, pepper, beeswax, would,' says the article, 'form the basis of a commerce, which, if duly promoted, would probably, within the next twenty five years, rival in importance the whole of that between us and Great Britain twenty-five years ago.' The British find in the African trade a demand for a great quantity of their manufactures, and the same advantages might be secured for ourselves.—The sugar and coffee of Africa are unequalled. The first step in order to open to the civilized world the full advantages of this immense and profitable commerce, is to stop the slave trade—a trade which is at this moment, carried on with as much activity and as much atrocity as at any former period.

Great Discovery in Cloth Making.—Felted Cloth.—A new principle of manufacturing woollen has recently been developed, viz., the substitution of felting only, in place of the old system of spinning, weaving and felting, or, as it is usually termed, 'milling.'

Felted cloth will prove from 40 to 50 per cent cheaper than the woven, and better in an equal ratio—for all fabrics, such as carpets, pilots, &c., in which firmness, and substance are requisite, the advantages of the system are great; so great, indeed, that the more ancient fabrics must go out of use.—*Leeds Mercury.*

Improvement in the Daguerreotype.—Mr Bayard, a clerk of the French Finance Department, has succeeded, by means of a chemical process, in fixing the impressions of the camera obscura on paper—thus substituting paper for the metallic plates of the Daguerreotype.—He has obtained a number of drawings of great perfection and delicacy, in this way—and a report describing the process will soon be published.

The whale fishing has fallen off considerably in Great Britain. There will be but 30 ships from England and Scotland. In 1832 Hull sent 30 ships, Peterhead 11, England 39, and Scotland 42; total 81. In the four years from 1818 to 1821, not less than 140 ships sailed from the United Kingdom in each year, with about 5000 men on board. The greatest number of ships was 142, with 6137 men in 1820, when Hull sent 62 ships, and the greatest number of men 9291, in 140 ships, in the year 1819, when Hull sent 66 ships.

Population of London.—Dr. Olynthus Gergory in a lecture on disease in London, said that with the increase of population there was a diminution of digease, that London comprises an area of 70 square miles, or 9 1-2 miles in diameter. The total population of the metropolis is now 1,950,000, and by the end of the next year it will exceed 2,000,000, and in 10 years a population of 400,000 has been added, which is as much as the ancient city in the time of Charles II.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American UnitarianAssociation, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of those societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, Mr Robert W. Hall to Miss Sarah A. C. Stevenson, both of Boston; Mr Daniel Wright to Miss Lucy A. Sprague.

In Charlestown, Mr Charles W. Dix to Mrs Madaline O. Pollock, both of Boston.

In Dorchester, Mr Stephen P. Metcalf, of Medway, to Miss Mary Caroline, daughter of John Child, Esq. of D.

In Littleton, May 14, Simri Whitney, Esq., of Harvard, to Mrs Adeline Conant, of L.

In Warwick by Rev. P. Smith, Mr Frederick Clapp of Dorchester, to Miss Martha M. Blake, daughter of J. Blake Esq. of W.

In Northampton, 20th inst. William N. Matson, Esq. of Hartford, to Miss Elizabeth Chester, daughter of Hon. Lewis Strong.

In West Springfield, 13th inst. by Rev. Mr Knapp, Rev. A. Augustus Wood to Miss Martha P. Lathrop, daughter of Hon. Samuel Lathrop.

In Washington, May 13, Capt. Frederick A. Smith, U. S. Corps of Engineers, to Agnes Maria, daughter of the late Joseph Mechlin of that city.

DEATHS.

In this city, 25th inst. Miss Sally Newhall, of Lynn, 42, daughter of Mr Rufus Newhall.

In this city, Mrs Abigail, wife of Thomas Jackson, 58.

In South Boston, May 23d, Miss Caroline M. Pines, 15.

In Southampton, 23d inst. Frederic Judd, Esq. 80. He was the last of the seven children of Rev. Jonathan Judd, the first minister of Southampton. These children all lived more than three score and ten years; they died at the following ages—72, 72, 74, 79, 80, 81, 88.

At Woonsocket Falls R. I. 5th inst. Rev. Jordan Rexford, 70.

In New York, 24th inst. Rev. Alva Neal, 47.

In Concord, N. H., May 17, George Henry, son of Mr Sampson Bullard,—17 years, a youth possessing beautiful traits of mind and character.

At Tobasco, 23d ult. Henry C. Coleman, Esq. U. S. Consul at that place.

WEEKS, JORDAN & CO, 121 Washington street have on hand their usual supply of Popular Miscellaneous, Religious and standard Books, among which are all the various Books for the young, Sunday School books, Manuals, Prayer Books, &c. &c., which will be sold at very low prices.

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This day published Miscellaneous Writings of Thomas Babington Macauleys, in 2 vols. 12mo.

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m 23

PRAYERS FOR SUNDAY SCHOOLS.—By Rev. Thomas B. Fox.—Also all the other Sunday School Manuals, for sale by WEEKS, JORDAN & CO.

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THE DIAL.—A Quarterly Journal of Philosophy, Religion, Politics and Literature.—$3 00 per annum.

A Prospectus of this new magazine, which has been announced under the title of *The Harbinger*, is ready. The First No. will appear in July.

m 23 WEEKS, JORDAN & CO.

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Young Man's Guide, 14th edition; Tholuck on John; Jewsbury's Letters to the Young; Rigg's Chaldee Manual.

NEW ENGLISH BOOKS, OXFORD BIBLES, &C., Adams's Exposition of the Second Epistle of Peter, royal 8vo; Greenhill's Exposition of Ezekiel, 1 vol royal 8vo; Leland's Deistical Writers, 1 vol 8vo, cloth; Carpenter's Biblical Companion, 1 vol royal 8vo; Bishop Berkeley's Works, 1 vol 8vo; Butler's Works; Middleton's Life of Cicero, 1 vol 8vo; Charnocke on the Divine Attributes, 8vo, cloth; Hartley's Observations on Man, 8vo; Hooker's Works, 2 vols, including Ecclesiastical Polity; Panbour's Theory of the Steam Engine; McCulloch's Smith's Wealth of Nations; Calvin's Christian Institutes, 2 vols 8vo, Gray's Elegy, illustrated; Bunyan's Pilgrim's Progress, splended illustrated edition, 8vo; various editions, do; Baron's Advancement of Learning; Beveridge's select Sermons; Edwards on the Affections; Natural History of Quadrupeds; the Orchard, splendid colored engravings; Oxford Bibles, rich bindings, octavo, pocket, and splendid pulpit Bibles, $23; Tilt's Diamond Classics, richly bound.

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Hints to Sunday School Teachers, by Thos B Fox.

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54 HANOVER STREET.—MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.

Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

DENTIST.—GEORGE H. GAY, Surgeon Dentist, No. 252 Washington Street. m 28

THE SCRIPTURAL DOCTRINE of our Lord Jesus Christ and the Holy Spirit in their relation to God the Father, by Nathaniel S. Folsom. This day published by J. MUNROE & CO. may 30

WEEK DAY RELIGION.—Week Day Religion, by Rev Jason Whitman, Pastor of Park Street Church, Portland, just published; for sale by J MUNROE & CO. 134 Washington street. may 30

NEW TRACT NO. 154.—Practical Goodness the True Religion, by Rev F H Hedge, being Tract 154 of the American Unitarian Association, just published by J MUNROE & CO. agents A. U. A., 134 Washington street. may 30

THIERS' FRENCH REVOLUTION.—The History of the French Revolution, by M. Thiers, translated with Notes and illustrations from the most authentic sources, by F. Shoberl, 3 vols 8vo, just published; for sale by J. MUNROE & CO. 134 Washington street. may 30

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NEW Number of 'THE PICTORIAL HISTORY OF PALESTINE,' by the Editor of the Pictorial Bible, Nos. 6, 7, 8, & 9, this day received by C. C. LITTLE & JAMES BROWN, may 30 112, Washington street.

PORTRAITS of the Rev. ORVILLE DEWEY and Dr. CHARLES FOLLEN engraved in mezzotinto just received by C. C. LITTLE & JAMES BROWN, may 30 112, Washington street.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. Ezra S. Gannett.* Contents of the number for June.

The Book of Esther
Thought on Interpretation
Church Music
Nicoll's Poems
The Upright Man. A Sermon, by Rev. A. P. Peabody
Sketch of the Character of the Rev. Dr Kirkland
The New Controversy concerning Miracles
Instructions of Travel
Notices of Books
Intelligence, &c &c &c

This day published by WM. CROSBY & CO. m30 118 Washington street.

NEW BOOKS.—The Young Maiden—Proverbial Philosophy—Burnap's Lectures to Young Men—Hints to Sunday School Teachers—Prof. Palfrey's Centenial discourse at Barnstable. Just received and for sale by S. G. SIMPKINS 21 Tremont Row. may 30

STANDARD ENGLISH WORKS, imported and for sale by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street.

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POETRY.

For the Register and Observer.

AFFLICTION.

['Is 'it not by rending earth its jewels may be found?'

Do ye know of the gems that in beauty are sleeping,
Far down in the clear quiet depths of the soul;
Where affection and love their bright vigils are keeping,
And peace sheds its light where the still waters roll?
Do ye know of the strains whose deep slumber's unbroken;
The voices whose music is silent and still?
No, no, of its wealth the heart yieldeth no token,
Till the breath of affliction its chambers doth fill.
Then list to the tones that awake at its quiver,
As answers the lyre to the zephyrs low call:
Or as forest bloom swept by the wild breeze's shiver,
As twilight's dim shadows in loneliness fall.

Prosperity's sunshine may rest on the bosom,
And gladness its banner of glory unfurl,
And fancy and hope blend each radiant blossom,
As chimes the wind's sigh with the rivulet's purl.
But vainly we deem we have fathomed the ocean,
Or gathered the treasures that garnish its cells:
We know not how fervent, how strong the devotion,
That deep in the shrine of mortality dwells.
The heart must be rent by the rude blast of anguish,
Its portals unloosed by adversity's hand;
Ere the jewels that now in obscurity languish,
May shine like the dew drops that gild the lone strand.

We know not, 'till eyes that with love were once gleaming,
Are turning in scorn from our friendship away,
How strong is the light that within us is streaming,
Reflected in beauty from infinite day.
We know not till darkness and silence are closing
The lips on whose accents we fondly had hung,
How sweet is the cadence forever reposing
Around the meek soul that by sorrow is wrung.
We know not till friends that we love have departed
To join in a far spirit home with the blest,
How healing the oil to the desolate hearted,
That flows in a free gentle stream through the breast.

Would ye pass to the regions of glory and gladness,
Unconscious of pearls that are garnered within?
Would ye banish from thought every vision of sadness,
Nor strive the rich gems of the spirit to win?
No, no! though the chalice of pleasure be shattered,
And sealed be forever the fountain of bliss,
Though melody's notes from the heart string be scattered,
And hushed be the breathings of hope's balmy kiss;
Still, still, it were best, that to mortals be given,
A key to unbar the soul's radiant cave;
It were meet that the gems there implanted by Heaven,
Should flash on our sight ere we rest in the grave.

Waltham. L. B. T.

BROKEN TIES.

BY JAMES MONTGOMERY.

The broken ties of happier days,
How often do they seem
To come before our mental gaze,
Like a remembered dream.
Around us each dissevered chain
In sparkling ruin lies;
And earthly hand can ne'er again
Unite those broken ties.

The parent of our youthful home,
The kindred that we loved,
Far from our arms perchance may roam,
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes;
And sighed to think how sadly death
Can sever human ties.

The friends, the loved ones of our youuth,
They too are gone, or changed,
Or worse than all, their love and truth,
Is darkened or estranged.
They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep their wrong,
And mourn our broken ties.

Oh! who in such a world as this
Could bear their lot of pain;
Did not one radiant hope of bliss
Unclouded yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope that unites our souls to Heaven,
By faith's enduring ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tells us to seek a purer rest,
And trust to holier ties.

MISCELLANEOUS.

CIRCUMSTANTIAL EVIDENCE.

The subjoined narrative, while it strikingly exhibits the fallibility and uncertainty of circumstantial evidence, affords also convincing proof of the indispensable necessity of procuring medical testimony of the highest order in all criminal cases relating to injuries of the person. The narrator, Mr Prefect, a surgeon at Hammersmith, sent the statement to the editor of the Lancet—Mr Wakely—in January of the present year.

'It is now thirty years ago, that, accidentally passing the Pack Horse, Turnhamgreen, my attention was attracted by a mob of persons of the lowest order, assembled around the door of that inn, who were very loud in their execrations against some person who was suspected of having murdered his brother, in corroboration of which, I was told that his bones were found near the premises where he formerly resided, upon view of which a jury was then sitting, after an adjournment from the day preceding. I found that two persons had been subpœnaed to inspect the remains, and I had no doubt but that every information as to their character had been obtained. Curiosity alone, therefore, induced me to make way into the room, were I found that the coroner, and I believe a double jury, were sitting for the second day, and were engaged in an investigation which tended to show that a farmer and market-gardener at Suttoncourt farm, had a few years before, a brother living with him, who was engaged in the farm, but whose conduct was dissolute and irregular to a degree that often provoked the anger of his eldest brother, and sometimes begat strife and violence between them; that the temper of the elder brother was as little under control as the conduct of the younger; and, in fine, that they lived very uncomfortably together.

'One winter's night, when the ground was covered with snow, the younger brother absconded from the house (for they lived together,) by letting himself down from his chamber window; and, when he was missed the ensuing morning, his footsteps were clearly traced in the snow to a considerable distance, nor were there any other footsteps but his own. Time passed on, and, after a lapse of some few years, no tidings were heard of his retreat, nor perhaps have there ever been since. Some alterations in the grounds surrounding the house having been undertaken by a subsequent tenant, (for the other brother had then left the farm,) a skeleton was dug up, and the circumstances appeared so conclusive that one brother had murdered the other, that the popular clamor was raised to the utmost, and a jury empannelled to investigate the case.

'After listening attentively to these details, I ventured to request of the coroner to be allowed to examine the bones, which I found were contained in a hamper basket, at the further end of the room, and I felt much flattered by his immediate compliance, for he desired the parish beadle, who was in attendance, to place them upon the table, and having myself disposed of them in their natural order, I found that they represented a person of short stature, and from the obliteration of the sutures of the skull, and the worn down state of the teeth, must have belonged to an aged person. But what was my surprise, when I reconstructed the bones of the skeleton, and found the lower bones of the trunk to be those of a female! I immediately communicated the fact to the jury and requested that the two medical men who had before given their opinions might be sent for, one of whom attended, and without a moment's hesitation corroborated my report.

'I need not add that the proceedings were instantly at an end, and an innocent man received the *amende honorable*, in the shape of apology from all present, in which the coroner heartily joined. It has since been proved, beyound all doubt, that the spot where the bones were found was formerly the site of a large gravel-pit, in which hordes of gipsies not only assembled, but occasionally buried their dead, and perhaps more skeletons are yet to be found in that vicinity.'

At the distance of thirty years, the narrator of this occurrence may well look back upon it with pleasure, and congratulate himself upon having been 'the happy instrument, in the hands of Providence, of rescuing a worthy innocent man from the obloquy, and perhaps the fate, of a murderer!'

Not as fortunate in its issue was the case which we subjoin to this, and which occurred in England previous to the reign of Charles II. The narrative is given in one of the early volumes of the Gentleman's Magazine:

'A gentleman died possessed of a very considerable fortune, which he left to his only child, a daughter, appointing his brother to be her guardian, and executor of his will. The young lady was then about eighteen; and, if she happened to die unmarried, or, if married, without any children, her fortune was left to her guardian and his heirs. As the interest of the uncle was now incompatible with the life of the niece, several other relatives hinted that it would not be proper for them to live together. Whether they were willing to prevent any occasion of slander against the uncle, in case of the young lady's death—whether they had any apprehension of her being in danger—or whether they were only discontented with the father's disposition of his fortune, and therefore propagated rumors to the prejudice of those who possessed it, cannot be known. The uncle, however, took his niece to his house near Epping forest, and soon afterwards she disappeared.

'Great inquiry was made after her, and it appearing that, on the day she was missing, she went out with her uncle in the forest, and that he returned without her, he was taken into custody. A few days afterwards he went through a long examination, in which he acknowledged that he went out with her, and pretended that she found means to loiter behind him, as they were returning home; that he sought her in the forest as soon as he missed her; and that he knew not where she was, or what had become of her. This account was thought improbable, and his apparent interest in the death of his ward, and perhaps the petulent zeal of other relations, concurred to raise and strengthen suspicion against him, and he was detained in custody.—Some new circumstances were every day rising against him. It was found that the young lady had been addressed by a young neighboring gentleman, who had a few days before she was missing, set out on a journey to the north, and that she had declared she would marry him when he returned; that her uncle had frequently expressed his disapprobation of the match in very strong terms; that she had often wept and reproached him with unkindness and an abuse of his power. A woman was produced, who swore that, on the day the young lady was missing, about eleven o'clock in the forenoon, she was coming through the forest, and heard a woman's voice expostulating with great eagerness; upon which she drew nearer the place, and, before she saw any person, heard the same voice say, 'Dont kill me, uncle; dont kill me;' upon which she was greatly terrified, and immediately hearing the report of a fire-arm very near, she made all the haste she could from the spot, but could not rest in her mind until she had told what had happened.

'Such was the general impatience to punish a man who had murdered his niece to inherit her fortune, that upon this evidence he was condemned and executed!

'About ten days after the execution the young lady came home. It appeared, however, that all the witnesses had sworn was true, and the fact was found to be thus circumstanced:

'The young lady declared that, having previously agreed to go off with the gentleman that courted her, he had given out that he was going a journey to the north, but that he waited concealed at little house near the skirts of the forest, till the time appointed, which was the day she disappeared; that he had horses ready for himself and her, and was attended by two servants also on horseback; that, as she was walking with her uncle, he reproached her with persisting in her resolution to marry a man of whom he disapproved; and, after much altercation, she said with some warmth, 'I have set my heart upon it; if I dont marry him it will be my death; and dont kill me, uncle; dont kill me;' that just as she had pronounced these words she heard a fire-arm discharged very near her, at which she started, and immediately afterwards saw a man come forward from among the trees, with a wood-pigeon in his hand, that he had just shot; that, coming near the place for their rendezvous, she formed a pretence to let her uncle go on before her; and her suitor being in waiting for her with a horse, she mounted, and immediately rode off; that, instead of going into the north, they retired to a house in which he had taken lodgings near Windsor, where they were married the same day, and in about a week went on a journey of pleasure to France, from whence, when they returned, they first heard of the misfortune which they had inadvertently brought upon their uncle.

'So uncertain is human testimony, even when the witnesses are sincere, and so necessary is a cool and dispassionate inquiry and determination with respect to crimes that are enormous in the highest degree, and committed with every possible aggravation.'

MOTHERS, AFTER ALL.

The following anecdote is related of Col. *Ethan Allen*,—and it carries a strong force of argument and truth with it.

He was a bold officer of the American Revolution. He could face the enemies of his country with most undaunted bravery, and in the field of battle he never shrunk from any danger. But he was opposed to Christianity, and gloried in the character of an infidel. His wife, however, was a pious woman, and taught her children in the way of piety, while he told them it was a delusion. But there was an hour coming when Col. Allen's confidence in his own sentiments would be closely tried.

A beloved daughter was taken sick; he received a message that she was dying; he hastened to her bedside, anxious to hear her dying words.

'Father,' said she, 'I am about to die; shall I believe in the principles which you have taught me, or shall I believe what my mother has taught me?'

This was an affecting scene. The intrepid Colonel became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, 'Believe as your mother has taugnt you.'

PARSEES.

The Parsees are a numerous body, resident in the Bombay presidency. They profess the religion of Zoroaster, and are consequently worshippers of fire; but, like many others, they conform, in some measure, to the usages of different religions around them. Mrs Farrar, now on a visit to this country with her husband, the Rev. C. P. Farrar, writes as follows concerning their general character:

'There are only one or two individual Parsees at Nassuck; the largest bodies of them are congregated at Surat and Bombay. They are a busy, enterprising, and thriving people; they deserve the praise of providing for their own poor; so that a Parsee street-beggar is rarely met with. They are generally engaged in mercantile pursuits, in ship building, and various kinds of handicraft. Some of their merchants are very wealthy; and many of their artisans display great skill in the higher branches of the art of cabinet making. Many of them find employment as head servants in the families of gentlemen in the civil and military services, where they exercise the functions of an English housekeeper; and some of them hold honorable and lucrative situations under government. Such honorable posts, and their wealth, give them much influence over the Hindoos, who, in general, fear them, and show them much outward respect. I have heard the Brahmins greatly laud their generosity and gifts to Hindoo gods and temples. The Hindoos are flattered, too, by their worship of the sun, and their reverence for the cow, both which are objects of adoration with the Hindoo himself. The latter superstition—reverence for the cow—was not originally a part of the creed of Zoroaster; but when his disciples sought refuge upon the shores of India, the condition of abstaining from beef was imposed upon them by the Hindoo prince who granted them an asylum. Owing to this circumstance, the cow has been reverenced among their generations. The Parsees have the appearance of being more liberal-minded than other bodies of the native community. They are very sociable with Europeans; and readily adopt European luxuries, elegancies, entertainments, equipages, and other modes of display. I have heard of one or more Parsee gentlemen, who had sent their sons for education to England; and of one gentleman, who was anxious to bestow education, or rather accomplishments, upon his daughter; but I am sorry to add, from Christianity they stand completely aloof; worldly-mindedness, the love of gain, the love of pleasure, surround them, like other heathen, with, humanly speaking, an impregnable barrier. They seem ready enough to patronize the follies and superstitions of the nations among whom they dwell. I have known them to bring votive offerings to the shrine of the Virgin Mary upon the hill at Bandura; but 'pure religion and undefiled' appears to have no attraction for them. I have seen them assemble in large numbers to worship the setting sun. Every individual, or head of a family, must keep up a sacred fire in his dwelling; and, on certain festivals, they worship divers kinds of fires—fires, I suppose, produced from various kinds of combustibles. To extinguish fire is thought a great sin or misfortune; on which account some Parsee servants are very unwilling to snuff a candle, lest they should accidentally put it out. They suppose the world, and individuals, to be under the influence of a good and of an evil principle. They wear next the skin a garment which is never removed, till, of its own accord, it decays, and drops off.' The power of self-righteousness and self-complacency in man, when comparing himself with others, rather than with the standard of the gospel, is strongly evinced in the following fact, related by Mrs Farrar:—'The Parsee servant of a gentleman with whom we were acquainted, was, on one occasion, very attentive to Mr Farrar's preaching, and remained the greater part of the day in the room where Mr Farrar was addressing successive parties of Hindoos. His master, pleased to observe this, asked him what he thought of the preaching: upon which he observed, that it was all very true and very good. A hope was then expressed that he would profit by what he had heard: to which the Parsee replied: 'Master, what for I want to profit? I do not say prayer to stone god and monkeys, like poor foolish Hindoo.' The Parsees are very jealous of their burying-places, to which they attach a religious reverence. The one near Bombay, a model of which is in the possession of the Royal Asiatic Society, is calculated to receive the bodies of thirty-five men, thirty-five women, and thirty-five children: its circumference at the base is 175 feet, and at the top 170 feet. It is open at the top. Within is a kind of circular platform, divided into three rows; the outermost for the reception of men, the next for women, the inner one for children. As this platform is exposed to the atmosphere, the sun, and the rain, the human remains are carried off into the well in the centre; at the sides of which are doors perforated with holes, to carry off putrid matter, and also rain; these doors communicate with wells under ground. Eventually, therefore, nothing remains in the well but human bones, which fall into it. When the well is filled, the cemetery is left, and a new one is constructed. The door is of iron, with inscriptions on both sides. To the left is a small hole, from which is exhibited what is deemed by the Parsees the 'sacred fire.' Thus it is that hundreds and thousands of our fellow-creatures, perishing in ignorance and sin, are at length carried 'to the house appointed for all living,' while their souls return to give account to the Judge of quick and dead.'—*Missionary Register.*

ORIGIN OF THE NAMES OF THE SEVERAL UNITED STATES.

Maine was so called, as early as 1623, from Maine in France, of which Henrietta Maria, queen of England, was at that time proprietor.

New-Hampshire was the name given to the territory conveyed by the Plymouth Company to Captain John Mason, by patent, Nov. 7th, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their Declaration of Independence, Jan. 16th, 1777, from French *verd mont*, green mountain.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. 'I had learn't,' says Roger Williams, 'that the Massachusetts was so called from the Blue Hills.'

Rhode-Island was so called, in 1644, in reference to the Island of Rhodes, in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakanneew word, signifying *long river*.

New-York was so called in 1664, in reference to the duke of York and Albany, to whom this territory was granted by the King of England.

New-Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Carteret to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord de la War who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 30, 1632.

Virginia was so called in 1584, after Elizabeth, the virgin queen of England.

Carolina was so called by the French in 1564, in honor of King Charles IX., of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1817, from its principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the *whole river*, i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV., of France.

Tennessee was so called in 1796 from its principal river. The word Ten-assee is said to signify a *curved spoon*.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify *the river of men*.

Indiana was so called in 1809 from the American Indians.

Ohio was so called in 1802, from its Southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its border.

Arkansas was so called in 1819 from its principal river.

Florida was so called by Juan Ponee de Leon in 1572, because it was discovered on Easter Sunday, in Spanish *Pascua Florida*.

Columbia was so called in reference to Columbus.

Wisonsin was so called from its principal river.

Iowa is so called from its principal river.

Oregon is so called from its principal river.

—*New Haven Palladium.*

THEOLOGICAL WORKS. Imported and for sale by C. C. LITTLE and J. BROWN, 112 Washington st.

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CHAPEL HYMN BOOK.—Third edition of the Chapel Hymn Book, corrected and stereotyped, just published. This Hymn book contains 437 hymns neatly printed on good paper, and in strong binding for 31 cts. It was prepared for, and is now used in the Chapels for the ministry at large. Also in Vestry and social meetings. And as it contains a number of hymns suitable for Sunday schools, it has also been adopted in some of these schools.

Published and for sale by SIMPKINS, 21 Tremont Row. march 7

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ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.

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The above Institution has now been in operation over two years. Dpring this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly, *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

THE summer term of this institution will commence on Tuesday June 2. A lady of the highest accomplishments will take charge of the female department. Instruction will be given in the Latin, Greek, French, Italian and German languages, the higher branches of Mathematics, Natural, Intellectual, and Moral Philosophy, Chemistry, &c. besides the common branches of an English education. Also lessons will be given on the *Piano*. Northfield is a delightful summer residence in the beautiful valley of the Connecticut. The Boston stage through Lancaster, Templeton &c. comes directly to Northfield on Monday, Wednesday, and Friday of each week. Those who wish for board in the family of the Principal are desired to make early application.

Refer to Wm. Whiting Esq. No. 85 Court st. Boston.

P. ALLEN, *Principal.*

Northfield April 1840.

RICH SILKS.—E. F. NEWHALL, 141 Washington street has just received 2 cases Rich Silks of superior quality, new style.

—*Also*—

1 Case Superior Marseilles Quilts very large and handsome at the lowest prices. m 9.

WESTBOROUGH SEMINARY FOR YOUNG GENTLEMEN.—The Westborough School Association having been incorporated by an Act of the Legislature the past season, have made arrangements with the Rev. P. S. Eaton of Andover, to commence a permanent Male Seminary and Family School, in the house known to the public as 'Wessonville House, in Westborough. The location is one of the pleasantest in the region; about one mile from the village, with a garden and spacious play-grounds, connected with it, and ample accommodations for boarding. Mr Eaton has been long and favorably known to the public as a teacher, and the accompanying recommendations will assure parents, as with other testimonials, they do the Association, that full confidence may be placed in his instructions, and in his influence over their moral conduct, and general deportment. Mr Eaton will take charge of the establishment, and will receive pupils into his family over whom he will extend a constant, and paternal supervision in their hours of relaxation as well as study. He designs to make teaching his sole business and will devote his whole time to his pupils. He will be assisted by a young gentleman who has had experience in the business of teaching and is well qualified to instruct in sacred music. The school year will consist of four quarters of eleven weeks each. The first quarter will commence on *Wednesday 3 day of June next.* The tuition from $4,00 to $6,00 per quarter, in advance. Tuition, board, washing, mending, lights &c. for those constituting the Family school, will be $40,00 per. quarter, or $150,00 the four quarters. Reference may be made to the following gentlemen who have in years past had children under his tuition viz Hon. Josiah Quincy, Cambridge, Rev. Professors Woods and Stewart, Andover, Hon. Judge Williams, Taunton, Rev. Dr. Tuckerman and Lowell Mason Esq. of Boston. Also Rev. Dr. Edwards and Rev. S. Fuller Jr. Andover and Rev. Samuel Barrett of Boston, who have expressed their decided approval of his plan of instruction.

Also to Hon. A. D. Foster, Worcester, F. W. Ward Shrewsbury, Thomas Dickinson Esq. Holliston, Daniel Denny Esq. Boston, Rev. C. B. Kitridge, and Rev. A. Harvey, Westborough.

Testimonial. The undesigned, former pupils of Mr Eaton at Phillips Academy in a course of preparation for college, bear cordial and confident testimony to his fidelity, zeal, accuracy, and success as a teacher, and would express their highest confidence both in his literary and other qualifications to conduct such a school, as he proposes, in a manner entirely satisfactory to parents and guardians, and eminently beneficial to his pupils. Hubbard Winslow Pastor of Bowdoin street Church, S. Aikin Pastor of Park Street Church. Edmund Quincy; Seth Bliss, Leonard Woods, President of Bowdoin college, Maine.

Per order of Association.

E. M. PHILLIPS *Secretary.*

Westborough, May 9.

BOOK OF JASHER, referred to in Joshua and second Samuel, faithfully translated from the original Hebrew into English, 267 pages 8vo. Just published, and for sale by J. MUNROE & CO. 134 Washington st. m23

A LETTER TO REV. EZRA S. GANNETT, of Boston; occasioned by his Tract on the Atonement, by Rev. Nehemiah Adams, of Boston. This day published by J. MUNROE & CO. 134 Washington street.

FOX'S HINTS TO TEACHERS.—Hints to Sunday School Teachers, by Rev. T. B. Fox; 18mo. This day published, by J. MUNROE & CO. 134 Washington street. m 23

MUZZEY'S YOUNG MAN'S FRIEND, by A. B. Muzzey; The Sunday School Guide and Parents Manual, by do.; The Moral Teacher for the use of schools &c., by do.; The Young Maiden's Friend, by do. For sale by J. MUNROE & Co. 134 Washington st.

THE YOUNG MAIDEN.—In Press, and will soon be published 'The Young Maiden,' by Rev. A. B. Muzzey, author of 'The Young Man's Friend,' 'Sunday School Teacher,' &c.

Contents.—The Capacities of Woman; Female Influences; Female Education; Home; Society; Love; Single Life; Reasons for Marriage; Conditions of True Marriage; Society of Young Men; First Love; Conduct during engagement; Trials of Woman and her solace. WM. CROSBY & CO, Publishers. 118 Washington street. m 16

SABBATH SCHOOL BOOKS. Clergymen and others in want of books to replenish their Sabbath School Libraries are respectfully requested to examine the collection for sale by the subscribers

Several new works are now in Press which will be issued in season for Anniversary week.

All the different Catechisms, Text Books &c &c, constantly on hand, and any books which may be desired if not among our collection will be procured.

Orders are respectfully solicited and will be punctually answered.

⁂ A list of the meetings during Anniversary week, and also a catalogue of Sabbath School Books may be had of WILLIAM CROSBY & CO. 118 Washington st.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. Ezra S. Gannett.* Published monthly in numbers of sixty large octavo pages, at three dollars per annum.

The Publishers would respectfully call the attention of the Unitarian community to this work, their only *monthly* periodical. Each number contains an original sermon and numerous valuable and interesting articles. Numbers furnished for examination by applying to WM. CROSBY & CO. Publishers. 118 Washington st. m23

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Also, Questions by Rev. T. B. Fox.

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